
THE PEDIGREE OF
MAN

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The Pedigree of Man

by
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PREFACE

AS explained in the author's Foreword and in the opening pages of the first lecture, this study of man's three-fold origins is based upon and follows closely H.P.B.'s fundamental work, *The Secret Doctrine*, "from which the whole plan and innumerable details are taken." For herself the author modestly claims only to have "added some facts, filled up some lacunae, and bridged some gulfs." But more even than in this smaller perfection of details, the value of the book lies in the great sweeping grasp of the subject, combined with that power of clear exposition and flaming oratory, as only Annie Besant knew how to wield. Without the help this book can give, I doubt if its subject-matter will ever become so intelligible and of such an inspiring appeal to any student of *The Secret Doctrine* alone. The lectures are a running and vivid commentary on some of the most vital parts of that work. Ten years after their delivery, Annie Besant in collaboration with C. W. Leadbeater covered much of the same ground in

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a more elaborate work, *Man : Whence, How and Whither*. Yet it would be wrong to think that the older book can be replaced altogether by the younger. The latter gives details not found in the former, while its compendium-like character and smaller size are an added advantage in these our hurried days.

To further facilitate the study of H.P.B.'s great work, which should constitute the foundation of all Theosophic learning, full quotations from *The Secret Doctrine*—left away in previous editions, see the note on p.17—are here inserted in the text in closer print. It is hoped thereby not so much to save the student the labour of looking up the quotations for himself, but more especially to directly rouse his interest in and desire to peruse H.P.B.'s work at first hand.

For the history of the later human races, the fourth lecture draws more upon *The Story of Atlantis* by W. Scott Elliot (1896) than upon *The Secret Doctrine*. I have not found it advisable also to insert extracts from this later work. It seems best not to mix more than has already been done the older and the younger researches. They differ in some details. The difference in their "Occult Chronology" has especially been dealt with in a serial article under that title,¹ a reprint of which as

¹ *The Theosophist*, Aug., Sept., Oct. 1941.

Preface

a separate booklet will appear simultaneously and uniform with this book.

To make the text of Dr. Besant's work, and the comments from H.P.B., more readable for the average Western student, nearly all Eastern (Sanskrit) words have been replaced by their English equivalents, obtained from *The Secret Doctrine*, or from H.P.B.'s *Theosophical Glossary* (1892). The same policy was followed in my edition of the *Two Books of the Stanzas of Dzyan* with H.P.B.'s Prologues and Epilogues (1941), and as there so here too a Glossary of these Sanskrit-English technical terms is annexed.

The abbreviations SD¹ and SD⁴ refer to the first (1888) and fourth (1938) Copyright Editions of *The Secret Doctrine*. For tracing quotations from one to another edition, the *Concordance* to all four editions, published in 1940, will prove of help.

ARYA ASANGA

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FOREWORD

IN sending out these lectures¹ to theosophical students, I desire to preface them with a word of warning. They have no pretension to be an "authoritative" statement, any more than has any other book which has come from my pen. It may seem needless to repeat a statement which I have made so often, but the tendency to regard the simple work of a student as the teaching of an authority appears to recur constantly, and hence the need for repudiation also recurs. I have dealt in these lectures with a most difficult and complicated subject; I have not had the opportunity to consult with any one as to the accuracy of the observations made, by means of which I have filled up gaps in the series of facts given us by H. P. B.; hence they are the unverified observations of a single student, made with such poor powers as I possess, and made amid the turmoil of a busy and crowded life. The things I have observed have been very illuminative to me, and have proved interesting and helpful to

¹ Delivered at the 28th Anniversary Meetings of The Theosophical Society at Adyar, December 1903.

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the many good students in whose presence the lectures were delivered. They have cleared up many puzzles, and rendered intelligible many detached and confusing statements. But even this is consistent with many errors in detail, although it seems to indicate that the main newly observed facts are true.

With regard to the fixing of ancient dates, I find myself wholly incompetent. It is easy to observe the co-presence of man and certain types of animals on the globe, but this gives little help in fixing precise dates. I have in this followed *The Secret Doctrine*, because every little advance I have made in knowledge has proved to me the general accuracy of that marvellous book, and H. P. B. had a sweep and grasp of occult knowledge which none among us can pretend to rival.

I may, perhaps, add that certainty on such matters as are dealt with in these lectures is of no great importance. The subject of our past is of profound interest, but errors in detail may consist with a helpful grasp of main truths and principles. I have spared no pains to arrive at facts and avoid mistakes, but accuracy on such questions is more a question of power than of care.

So I send out my little book, with a full consciousness of its inadequacy, and yet with a hope that I may help my fellow-students, at least temporarily, until we all know more.

ANNIE BESANT

LECTURE 1

The Spiritual Pedigree

FRIENDS :

Science and the Pedigree of Man

Many of you will have noticed that, in western lands, science during the last fifty years¹ has been trying to trace what is called the pedigree of man. In Germany, in France, in England, scientific men have tried to arrange the vast number of facts collected, so as to draw a genealogical tree and represent the way in which man has evolved from the fire-mist to the civilized human being. The great difficulty with regard to these pedigrees of man has been the fact that they only apply to his physical nature ; in the tracing of his body, scientists trace from step to step the way in which that wonderful and complicated organism has been built up cell by cell in all the kingdoms of nature ; and

¹ This was spoken in 1903. Darwin's epoch-making *Origin of Species* appeared in 1859. (Ed.)

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this they have done with wonderful patience and with a large degree of success, although their ignorance of successive cycles of growth has caused much confusion, much linking together of types separated by incalculable æons of time, and much turning upside down of sequences,¹ and translation of descendants into the seats of ancestors.

But when you have traced even accurately the pedigree of man's body, you have not traced the pedigree of man. Man is not body; the body is but the garment that he wears; and man can never be understood, when you leave out of his pedigree the Spirit that makes him eternal, and the intelligence, which is an aspect of that Spirit differentiating itself in the world of matter, and manifesting as intellect and as mind.' Thus the scientific pedigrees of man are all practically thrown out of court by the partial nature of the pedigree, and by the fact that you find the least human part of man exclusively dealt with.

Theosophy and the Pedigree of Man

In theosophical teachings—those which have been given to us by the great Sages of the past, reinforced, verified, and repeated in scripture after scripture of all the great religions of the world—in these you will find a truer pedigree, that

¹ Cf. SD¹ II 68, 2nd note; SD⁴ III 78, 3rd note. (Ed.)

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deals with every part of the nature of man. It is not alone in the Hindu Scriptures, though they are the fullest in this respect, that you can find traces of that primeval revelation, that you can understand something of the long road that man has travelled in his journey from the mineral to the God ; nay, rather should I say, from the God to the mineral and then from the mineral to the God, for, as is truly said, not only in Hindu writings, but by our brothers of Islam : " From God we came, and unto God do we return."

In order, then, that we may trace man's pedigree aright, we shall do well to follow the broad outlines laid down by that great disciple of the Sages, H. P. B., whom here I salute, with my heart's gratitude for the light and the knowledge that she has brought to the modern world. At the very outset of these lectures I would acknowledge my debt to her great work, *The Secret Doctrine*, from which the whole plan and innumerable details are taken ; I have added some facts, filled up some lacunæ, bridged some gulfs, perhaps, but most of the materials are hers, and are drawn from that record of her vast occult knowledge, her giant grasp of facts.¹

¹ In consequence of this, references to *The Secret Doctrine* are only given when special reason exists. The whole lectures may be said to refer to it constantly. [As explained in the Preface, a different policy has been followed in this new edition. (Ed.)]

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The Triple Pedigree

She taught us that, in trying to understand man and his pedigree, we must mark three great lines of evolution: first, the spiritual, which is by far the most important, for Spirit is the master of matter, guides it, shapes it, builds it into form: and unless the spiritual pedigree be known, man remains an insoluble problem. Then, at the other pole of human nature, the physical, the pedigree of man's body. The spiritual pedigree is the coming down by slow degrees of Spirit into Matter. The physical pedigree is the result of the upward climbing of the Spirit through the Matter, which it shapes for the expression of its own inherent powers. Then, looking at these two great lines, one from above downwards, the other from below upwards, we come to a point at which a third line of the evolution of man's pedigree joins these others and links them both to form the human being. That is the intellectual evolution; that is the coming of the Ego to take possession of his physical tabernacle, and to link to that tabernacle the Spirit which has brooded over it, which has by its subtle influence shaped and fashioned it. When we have traced the spiritual evolution, the physical evolution, the intellectual evolution, then there unfolds before us a vast picture, in which we can see the whole pedigree of man traced in broad illuminative outlines, and

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we can begin to understand something of the wonder of that Human Nature which is God, God in manifested form, divine in essence and in powers.

H. P. B. says: "There exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Bases*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point . . .

1. The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monad, in conjunction with: 2. The Intellectual, represented by the "Mind-Intelligencies" (the Solar Gods, or the Fathers devoid of the creative fire), the 'givers of intelligence and consciousness' to man; and: 3. The Physical, represented by the Shadows of the Lunar Fathers, round which Nature has concentered the present physical body. . . . It is the union of these three streams in him, which makes him the complex being he now is."¹

Now that is the great task that lies before us in these lectures. To my hands, too feeble for the task, to my lips, not sufficiently articulate to speak it, has fallen this work, really far too great for one like myself, so limited alike in knowledge and in power to gain it; and all that I can hope to do is to place before you the results of some study,

¹ SD¹ I 181; SD¹ I 233.

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guided by knowledge far greater than my own, hoping by that, not to dictate to you a scheme that you are bound to accept, but to throw out such hints as a student may throw out to students, which may help you in your own study and in your own research ; to serve, if I may be so fortunate, as a clue through the labyrinth of Nature, which may aid you in your struggle to traverse it.

The Spiritual Pedigree

To-day we take the first of these three lines of human pedigree, the spiritual pedigree of man. In order to understand that, we must begin with two vast outlines. The first, the outline of those great Hierarchies of Intelligences, of spiritual Intelligences, who, in past aeons, past universes, having completed their own human evolution, have climbed up to be co-workers with God in the shaping of a new Mundane Egg ; these are the Hierarchies that guide and mould, the Architects, the Builders, of solar systems. We need to get some idea, however vague, however imperfect, however paltry, of these vast Hierarchies that fill our solar system, and to whom we owe our own spiritual evolution ; some idea, traced with reverence, however imperfect it may be, for They are the life of the universe, They are the guides of spiritual, intellectual and physical evolution. The second outline is that of the

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Field of Evolution, the place wherein the evolution goes on.

The Beginnings of the Solar System

Now according to the old occult records, identical on this point with the most ancient Hindu teachings, we find that our solar system has a life stretching behind it into what, to us, is an illimitable past, counting, it is said, some 1,955,884,708 years up to the present time,¹ a period so vast that it is but words that I utter; the words convey no idea to the human mind save that of illimitable antiquity.

SD¹ II 68: SD¹ III 78: "From the beginning of cosmic evolution, up to the Hindu year *Tarana* (or 1887) 1,955,884,687 years [have elapsed according to a certain] Hindu calendar of recognized orthodoxy. The esoteric doctrine says that this 'cosmic evolution,' refers only to our solar system;² while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System."

Going back into that far off past, we see, to use the splendid simile of Manu, God as a Mountain of Light appearing to illuminate the darkness. No words can better convey the idea of that dawn of a new universe; words are almost hindrances in the way of the vague idea of the upspringing Light in

¹ That is up to 1903. (Ed.)

² That is to our Planetary Chain (Earth) in this our Solar System. (Ed.)

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the midst of darkness unfathomable. That is the simile chosen by the Father of Mankind, when he desired to describe to men the dawn of the solar system.

Bühler, *The Laws of Manu* I 5-9: "This Universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unknowable. Then the divine Self-existent, himself indiscernible, making all this, the great elements and the rest, discernible, appeared with irresistible creative power, dispelling the darkness. He who can be perceived by the internal organ alone, who contains all created beings, shone forth of his own will. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahma, the progenitor of the whole world."

The Solar Trinity

Then we are told—and we can only reverently repeat what we are told—that God unfolds Himself into a triple manifestation, into three Forms, and from that marvellous light we see issuing in wondrous magnificent outlines three mighty and divine Forms. They are the Powers, the Aspects, of God, to be manifested in the coming universe—He who creates, He who preserves, He who destroys when the end of the system approaches. The One in three Forms, the Three whose essence is One—we

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may phrase it as we will. Dimly we feel that we gaze at three Bases that appear for purposes of functioning, but that divide not the all-embracing Consciousness that ensouls Them. Those wondrous Forms we call the LOGOI, using that Greek term which means the WORD, because the idea of sound best expresses the incalculable potencies of manifested Deity—sound which creates, supports, destroys. Now this triplicity appears in every religion, save here and there, where for passing and temporary causes it has not been clearly and definitely stated. Go back to far Chaldea, study the remains plucked from the opened tombs of dead Egypt, the secrets which its mummies unfold, and everywhere, as well as in Hindu Scriptures, do you find shining out the Three from the One, One in the divinity of Their nature, Three in Their manifested powers.

The Seven Planetary Logoi

Then, around that wondrous Trinity, we see standing in the light coming forth from Them, Those, the fruits of past universes, who have won to that marvellous spiritual height; and the next Forms that we dimly glimpse, in the middle of the light, are of Those who are called the Seven. The descriptive words, the names, applied to that number, the Seven, differ in different religions.

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The Hindu speaks of the seven sons of Aditi—the eighth was the Sun, each son, having his own “house.” They have been called the Seven Spirits in the Sun: the seven Mystery Gods was Their name in ancient Egypt. They were called in the religion of Zoroaster the seven Amshaspendis. Among the Jews, They are the seven Sephiroth; among the Christians and Muhammadans, They are the seven Archangels. The names do not matter. Suffice it that every religion points to Them as standing round the manifested Trinity, forming the Viceroys, as it were, of God in the vast Empire of the solar system, each one with His own kingdom, each one administering His own department. We call Them in Theosophy the Planetary Logoi, because these seven Spirits in the Sun have ever been identified with the seven sacred planets, which are Their physical bodies; those planets in their outer form here are globes, some of the globes that make up our solar system; but in their spiritual nature they are these mighty Sons of Aditi, who has each His own house, that is, His own planet, ruling over His own kingdom, a definite department of the solar universe.

SD' I 99; SD' I 161: “Aditi, ‘the Boundless’ or infinite Space is the equivalent of ‘Mother-space,’ co-eval with ‘Darkness.’ She is very properly called the ‘Mother of the Gods,’ as it is from her Cosmic

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matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: *Eight sons were born from the body of Mother-space; she approached the gods with seven, but cast away the eighth, our 'sun.'* The seven sons are, cosmically or astronomically, the seven planets."

The Twelve Creative Hierarchies

Round these again, in wider circles, there come the mighty Ones, the Hierarchies that are the creative Hierarchies, or the Twelve Creative Orders, of the universe.

SD^I I 213; SD^I I 261: "The hierarchy of Creative Powers is divided esoterically into seven (four and three) [manifested, and five unmanifested], within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All these are subdivided into numberless groups of divine, spiritual, semi-spiritual, and ethereal Beings."

These are headed by the Twelve Great Gods, that appear in very ancient stories, looming vast and magnificent from the great distance in which They dwell. These are symbolized in the familiar Signs of the Zodiac; for the Zodiac is no modern fancy, but was given to the Fourth Race of men by the mighty Teachers, and you may read in your own records the names of some of these teachers, one of whom, Asuramaya, is known as the first of the

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great astronomers; it was he who gave the Zodiacs to Egypt and to India.

SD' II 49; SD' III 61: "Asuramaya, the Atlantean astronomer and magician, to whom epic tradition points as the earliest astronomer in Aryavarta, one to whom 'the Sun-God imparted the knowledge of the stars, *in propria persona*.' "

Those astronomical wheels are the symbols, the pictures, in which the plan of the solar system is written, and in the traditions of the past we find the clue to the labyrinth, and we realize why we are told that a planet "rules" or is the Lord of, one of the signs of the Zodiac. For the planet is the Planetary Spirit, and His sign of the Zodiac is one of the chief Creative Hierarchies, containing within itself the remaining Hierarchies as sub-hierarchies, and these, under His control and direction, build up His kingdom, and help the Monads in it to evolve. If you bear this in mind, the picture, though wonderful, will not be confused. First comes the great Trinity; round that Trinity the seven Spirits who are his Viceroy in his universe.

SD' I 216; SD' I 263: "In its *Unity*, primordial light is the seventh, or highest principle, the light of the unmanifested Logos. But in its differentiation it becomes the Fiery Whirlwind, or the 'Seven Sons.' "

Around Them the twelve Creative Hierarchies, busy with the work of the construction of the

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universe. Now at the present stage of evolution, out of these twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of them have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven.

SD¹ II 77; SD¹ III 87: "Occultism divides the 'Creators' into twelve classes, of which four have reached '*liberation*' to the end of the 'Great Age,' the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic Law. These last act on the man-bearing globes of our chain."

These all touch, as it were, our fragment of Deity, 'the portion of God,' the Living Self, the living being, that presently we shall find composes one of these very Hierarchies in his highest, most spiritual nature. Let us try to glimpse the main characteristics of These, for we need, however vaguely, to characterize each of Them, so that They may not be wholly blurred in our eyes, dazzled by the radiance in which They dwell.

SD¹ II 91; SD¹ III 100: "The Fathers are divided into *seven classes*. Three of these are formless, while four are corporeal; the former being intellectual and spiritual, the latter material and devoid of

¹ "A portion of myself, a living being." *Bhagavad Gita* xv 7.

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intellect. The formless and the intellectual refuse to build man, but endow him with mind [highest principles]; the four corporeal classes create only his body" [lower principles].

SD¹ I 216; SD¹ I 263: "The first after the 'One' is divine Fire; the second, Fire and Aether; the third is composed of Fire, Aether and Water; the fourth of Fire, Aether, Water, and Air. The One is not concerned with Man-bearing globes, but with the inner, invisible Spheres. The 'First-Born' are the LIFE, the Heart and Pulse of the Universe; the second are its MIND or Consciousness."

The Three Formless Orders

First comes the Order that is only describable by words connected with fire; Formless Fiery Breaths, They are called, Lords of Fire, Divine Flames, Divine Fires, Fiery Lions, Lions of Life: name after name, epithet after epithet, all circling round the attribute of fire, for They, it is written, are the Life and the Heart of the universe, the Self, the kosmic Will, and through Them comes the divine Ray of Supreme Self, that awakens self in the Monad of man.

SD¹ I 213; SD¹ I 261: "The First Order are the Divine. The highest group is composed of the Divine Flames, so called, also spoken of as the 'Fiery Lions' and 'Lions of Life,' whose esotericism is securely hidden in the zodiacal sign of Leo. It is the *nucleole* of the superior divine World. They are the formless Fiery Breaths, identical in one

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aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the 'Archetypal world.'"

Below Them comes the second great Hierarchy, two-fold in its nature, the "two-fold units," Fire and Ether, manifested Reason, the Wisdom of the system, that we speak of as kosmic Soul, that arouses Soul in the Monad of man.

SD^I 1216; SD^I 1263: "The Second Order of Celestial Beings, those of Fire and Aether, corresponding to Spirit and Soul, whose names are legion, are still formless; but more definitely 'substantial.' They are the first differentiation in the Secondary Evolution or 'Creation'—a misleading word. As the name shows, they are the prototypes of the incarnating Lives or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul. These are directly concerned with the Hosts of the higher World of *our* System."

Below Them again, the third, the Great, or kosmic Mind, "the Triads," Fire, Ether, Water, the kosmic Activity, that will also bestow part of its essence on the Monad of man as he descends.

SD^I 1218; SD^I 1265: "From these Two-fold Units emanate the 'Three-fold.' The Third Order corresponds to Spirit, Soul and Intellect, and is called the 'Triads.'"

These are the Formless Creative Orders, dwelling in matter too subtle to assume a limiting form,

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matter in which all "forms" intermingle and interpenetrate.

The Four Corporeal Orders

Below these come the Creative Orders having Forms and first of these, fourth among the Hierarchies, is that which is ours, the Hierarchy of human Monads, not yet having left the bosom of our Highest Father, wherein in truth we ever remain, inseparable from him, although to us, in the mazes of matter, we seem to be utterly separated and distinct. We can dimly glimpse them as they stand there in the glory of their birth, with a "certain spiritual individuality," it is written, which has become more and more separate on the lower planes; these we shall come back to in a moment, after this rough and hasty outlining of the seven great Hierarchies, meant to give us a bird's eye view of the whole; these, called the Imperishable Lives, are the fourth of the seven Creative Orders—out of the twelve—with which we are concerned.

SD¹ I 218; SD¹ I 265: "The Fourth Order are substantial Entities. This is the highest Group among the Atomic Forms. It is the nursery of the human, conscious, spiritual Souls. They are called the 'Imperishable Lives,' and constitute, through the order below their own, the first group of the first septenary host—the great mystery of human, conscious and intellectual Being. The very first

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group of the Form Angels is quaternary, one element being added to each [previous one] in descending order."

Then we come to the later three, that contain within them many who have already entered evolution in our own planetary scheme in past aeons, and of whom we may learn a little more, because they touch our own evolution.

The fifth Hierarchy is named that of the Crocodile, and has for its symbol the pentagon; in this the dual spiritual and the dual physical aspects of Nature appear, the positive and the negative, at war with each other; these are the turbulent, the "rebels" of many a mythos.

SD' I 219, 221; SD' I 266, 268: "The Fifth Order is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star, representing man. The fifth group of celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of the Universal Intelligence, and the dual nature of man, the spiritual and the physical. Hence its number Five, doubled and made into Ten, connecting it with the Crocodile, the tenth sign of the Zodiac."

Much shall we hear of some of these presently, of those who are called the Non-gods born of the first Body of Brahma, the Body which, cast off, became Darkness. A great host of Beings in this Hierarchy have come from a past universe, and

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spring forth, full grown as it were, from the Planetary Logos. These also¹ seem to be called Non-gods but we are specially concerned with those born from the Body of Darkness, and belonging to this universe by their evolution. These are Beings of great spiritual power and spiritual knowledge, but hiding deep within themselves the germ, the essence, of Egotism, of that I-making faculty which is necessary for human evolution. They are the fruitage of the first planetary Chain, a word that will become more familiar as we proceed.

The sixth of these great Hierarchies contains some that we can also recognize, who are born of the Body of Brahma which is known as the Body of Light, or of Day; a group of Gods is seen shining out amid this host of Gods with especial glory, the Fathers of the Gods, who are known by the name of the Fathers devoid of the creative fire, Those who are called the "six-fold Intelligencies;" They give to man all but the Self and the physical body, and so are called the givers of the "five middle human principles." They guide the Monad

¹ [*Man: Whence, How and Whither* (1913, p. 24): "The Non-gods [of the first Chain] acted on the second Chain as Fathers possessed of the creative fire, and on the third as Fathers devoid of the creative fire. In *The Secret Doctrine* a difficulty is created by the use of this same name of Non-gods for those who left the lunar Chain, and who caused trouble on earth by 'refusing to create.' Readers of *The Pedigree of Man* must correct it by this." (Ed.)]

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in obtaining the permanent atoms connected with these principles, or the "five-fold plasm." They are the fruitage of the second planetary Chain. This Hierarchy includes also great hosts of Gods, the highest Nature Spirits, or Elementals of the Middle Kingdom.

SD' II 671; SD' IV 241: [Permanent atoms] "Occultism teaches that (a) the life-atoms of our life-principle are never entirely lost when a man dies; that the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc. . . . We know and speak of 'life-atoms' [in incarnation] and of 'sleeping-atoms' [between incarnations], the kinetic and the potential."

The seventh Hierarchy contains those whom we know best under the name of the Lunar Fathers, of the Fathers possessed of the creative fire, born of the Body of Brahma which is called that of the Twilight. They have to do with physical evolution, as the Fathers devoid of the creative fire have to deal with the intellectual evolution of man, so that we shall meet with both of these as we go on with

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our study. Then, those we see crowding round them, belonging to their Hierarchy, are their agents in the work that lies before them, vast hosts of Gods, the lower Nature Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man. And here too are the "spirits of atoms," the seeds of evolution in future aeons, with which we have here nothing to do.

SD¹ I 221 ; SD¹ I 268 : "The Sixth and Seventh Orders partake of the lower qualities of the Quaternary. They are conscious ethereal Entities, as invisible as Ether, which are shot out, like the boughs of a tree, from the first central group of the Four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals, of countless kinds and varieties ; from the formless and unsubstantial—the ideal THOUGHTS of their creators—down to atomic, though, to human perception, invisible organisms. The latter are considered as the 'spirits of atoms,' for they are the first remove (backwards) from the physical atom—sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through every cycle. The sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body ; the five middle human principles being the very essence of those Intelligencies. The Occultists call them the Ancestors, the Fathers. They are the *Six-fold* Spiritual Intelligencies, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body."

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Thus the seven great Hierarchies, or Creative Orders, stretch before us in their splendour, ready for the work that lies before them, the work of guiding their youngers along the path of evolution, the work of directing the unfolding of spiritual powers in a universe of matter.

The Field of Evolution

Now glance with me at the second great outline, that of the Field of Evolution. Over this I pass rapidly, because its outlines will come to be very distinct as we deal with physical evolution; but we cannot catch the points of the spiritual evolution, unless we have before us the broad outlines of the Field in which that evolution is taking place. I call it the Field borrowing that term from the *Bhagavad-Gita*, because it is the very type of Matter. That word expresses, better than any term I can fashion for myself, all that is included under the name of Matter, in which evolution is to go on. We confine ourselves now to the kingdom of one Planetary Logos, that to which we belong, for each Planetary Logos presides over one Field of Evolution, and this we must study. I only deal with the fundamental principles. First, grasp clearly and strongly the phases of the Field. They are repeated over and over again, and, if once grasped, will be the Ariadne's clue to the labyrinth.

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Seven Stages of Evolution

There are seven great stages of spiritual evolution. During three the Spirit descends. As it descends, it broods over Matter imparting qualities, it gives to Matter certain powers, certain qualities, certain attributes, and those qualities, powers, and attributes are the outcome of the first three stages of the descent of Spirit. Then comes a stage, the fourth, that stands alone, where Matter, having been thus gifted with various powers and various attributes, comes into manifold relations with the informing Spirit, which now enters it. This is the great battle of the universe, the conflict between Spirit and Matter, the Battle Field, of the vast hosts of the two opposing armies. Here, in this part of the Field, is the point of balance; the Spirit, coming into innumerable relations with Matter, is at first overpowered; then comes the point of balance, when neither has the advantage over the other; then slowly the Spirit begins to triumph over Matter, so that, when this fourth stage is over, Spirit is the master of Matter, and is ready for his ascent through the three stages that complete the seven. The Spirit, in these, organises the Matter which he has mastered and ensouled, and turns it to his own purposes, shapes it for his own expression, so that Matter may become the means whereby all the powers of the Spirit shall be made

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manifest and active ; the last three stages are taken up by that spiritual ascent. Three, then, of descent, giving qualities ; one of struggle, forming manifold relations ; three of ascent, wherein Matter is fashioned by Spirit into the perfect vehicle he needs for his own manifestation.

We may arrange it thus in tabular form :

Seven Stages	{	Three downwards	Qualities	Materialising.
		One balance	Relations	Conflicting.
		Three upwards	Organisms	Spiritualising.

Now cling to that main idea, for it is repeated at every stage, and governs each stage, no matter how many additional complexities may mark the stage : over and over again it gives you the clue, when you are losing yourselves in that confusion of Chains, Rounds, Globes and Races, that is so fertile a source of trouble to the theosophical student.

Seven Planetary Chains

What is the next thing to grasp ? That which is called the planetary Chain. Considered as a whole, it forms the Vehicle of the planetary Logos, in which His life incarnates. Seven stages must be passed through, so seven the Chains will be ; three Chains in which Spirit will be descending ; one Chain, the fourth, in which Spirit and Matter will be inter-linking and inter-weaving and forming

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innumerable relations ; then three chains of upward climbing, at the end of which all shall return into the bosom of the Planetary Logos, to merge into God with the fruitage of evolution. The planetary Chain may thus be thought of as the bodies in which the life of the Planetary Logos reincarnates itself seven times, each Chain beginning with the fruitage of its predecessor, each handing on to its successor that which itself has made.

SD¹ I 152 ; SD⁴ I 207 : " The one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle ; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation, the three others belonging to the Archetypal Universe. Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, *lower*, and *dead* chain—its *reincarnation*, so to say. To make it clearer : we are told that each of the planets [read : planetary chains] is a septenary, as also is the chain to which the Earth belongs."

The period during which a planetary Chain lasts is called a planetary Evolution, and each Evolution is followed by a planetary Dissolution ; the beings whose highest principles have been evolved during the Evolution pass at its close, into a blissful

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state of super-consciousness, the planetary Nirvana, while those who have not evolved so far sink into peaceful sleep. These "nirvanis" do not come back to birth until the succeeding Chain has evolved vehicles suitable to their further evolution, and they then take up again their further growth.

Seven Rounds

Let us now examine a single planetary Chain, and see how it is composed, what are the links that make up the Chain. Each link of the Chain is a Round, or circle, of life: a wave of life makes a complete circle, on the principle already enunciated, passing through seven stages; during three stages the life-wave descends into matter, and gives birth to more and more material forms; in the fourth the life-wave evolves forms in which conflict is carried on; in the remaining three the life-wave ascends, and the forms to which it has given birth become more and more spiritual; moreover, each Round of the life-wave evolves one kingdom of nature—the three elemental, the mineral, vegetable, animal, human—to the highest perfection of its own type, the future types, not belonging to the Round, being indeed present, but more or less embryonic, compared with their future development. Thus seven Rounds, seven successive circles of the

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life-wave, are the links which compose the planetary Chain.

Seven Globes

Let us take a single Round, a single life-circle, and we find this again has its own seven stages, but this time each stage is a Globe, a world. In the first three, forms are evolved; in the middle, the gulf is spanned between the forms and the overbrooding Spirits, and the forms become ensouled; in the later three, the Spirits shape the forms to their will. To distinguish these Globes from each other, the letters of the alphabet from A to G have been used, and the Globes in the arc of descent and those in the arc of ascent correspond with each other; those in the upward arc showing out in completion that which those in the downward arc embryonically adumbrate, while the middle Globe is the point of balance, of conflict, of turning. Globe A is of subtle mental matter, and is archetypal, *i. e.* contains the archetypes of the forms to be produced in the Round; H. P. B. explains (SD¹ I 200; SD⁴ I 249): "The word 'archetypal' must not be taken here in the sense that the Platonists gave to it, *i. e.* the world as it existed *in the mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it

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physically." Globe G, corresponding with A as to matter, on the upward arc, contains the archetypes of Globe A, worked out in detail and perfected. Globe B is of denser mental matter, and is creative, or intellectual, *i.e.* contains the concrete types derived from the archetypes, the qualities marked, the forms crude and rough; Globe F, corresponding with B on the upward arc, contains these forms elaborated and refined. Globe C is of astral matter and is substantial or formative, *i.e.* builds the crude forms in denser matter: and its corresponding globe E shows them in similar matter, but exquisitely adapted for their functions. Globe D is of physical matter, and is the turning point, the field of conflict between Spirit and Matter. On each Globe successively is evolved one stage in the kingdom which is being developed in the Round, so that when the life-wave has completed its circuit round the seven Globes, *i.e.* has completed a Round, the kingdom is completely evolved. And all the kingdoms, behind the one characteristic of the Round, are advanced a stage in their embryonic career. Thus in the first Round, the Highest Elemental Kingdom is completed, the remaining two elemental, and the mineral shew all their types, and the vegetable, animal and human are sketched out, but inchoate, and so on. This will be more fully dealt with under physical evolution. These Globes of our own Chain are

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often spoken of in the Puranas as Islands, Rose-apple Island being our own earth.

The Four Bodies of Brahma

Our own Field of Evolution, so that we may realize where we are standing now, must be clearly seen. Our Planetary Logos, spoken of as Brahma, in His creative function to us, has already carried His kingdom into the fourth stage of its evolution : we are in the fourth planetary Chain. Of the first planetary Chain, the archetypal, we know nothing, save that it is spoken of as His Body of Darkness, or of Night, and that its fruitage was the Non-gods. Of the second planetary Chain, the creative, we know nothing, save that it was His Body of Light, or of Day, and produced the Fathers devoid of fire. Of the third planetary Chain, the formative, we know a little, for its globe D was the Moon, and it was His Body of Twilight, and evolved the Fathers possessed of fire and seven classes of Monads for its successor : we call it the lunar Chain. The fourth planetary Chain, the physical, is the terrene, its globe D being our Earth, and it is His Body of Dawn, and is evolving men.

SD' II 59; SD' III 69 : " Having concentrated his mind into itself and the quality of darkness pervading Brahmā's assumed body, the Non-gods, issuing from his thigh, were first produced ; after which,

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abandoning this body, it was transformed into Night. Continuing to create, Brahmā assumes another form, that of the Day, and creates from his breath the Gods, who are endowed with the quality of goodness (passivity). In his next body the quality of great passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Fathers, the Progenitors of men. This body of Brahmā when cast off became the Evening Twilight, the interval between Day and Night. Finally Brahmā assumed his last form pervaded by the quality of foulness. And from this, Men, in whom foulness and passion predominate, were produced. This body when cast off became the Dawn, or Morning Twilight—the Twilight of Humanity. Here Brahmā stands esoterically for the Fathers. He is collectively the 'Father.'” SD' II 163; SD' III 170; [I] The Non-gods are the first Beings created from the 'Body of Night,' while [III] the Fathers issue from that of 'Twilight,' [II] the 'Gods' being placed between the two and shown to evolve from the 'Body of the Day.' [IV] Man is coming from the 'Body of the Dawn.'”

The Fourth Hierarchy

Having thus laid down the broad outlines of the Hierarchies and the Field, we may return to the study of the fourth Hierarchy, that of the Human Monads, those who are to become “Men” in the terrene planetary Chain. And this Chain is the fourth, the Chain of struggle, of balance, the Chain in which Spirit and Matter are to be interlinked and interwoven, so that the highest and the lowest,

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the two poles of nature, shall join in one complex being, Man—Man who is the starting-point for the higher evolution. Moreover, the Monads are now on the fourth Globe, Globe D, which is our earth, the Globe of struggle and of balance, the typical Globe of this Chain, being placed with regard to the other Globes as this Chain is placed with regard to the other Chains. The Monads are thus at the very centre of the struggle, at the point of keenest combat and of greatest difficulty, truly on the planetary Battle Field; here, on the fourth Globe of the fourth Chain must be waged the greatest conflict of Spirit and Matter, to end in the triumph of Spirit.

What is Man

I have used the word "Human Monad." Let me define what is meant in Occultism by the word "Man." "Man" is that being in the universe, in whatever part of the universe he may be, in whom highest Spirit and lowest Matter are joined together by intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him. "Man" is not necessarily of just the form that you now see. He may have a million forms; "Man" means that being in whom Spirit and Matter have joined

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hands, in whom they have become, or are becoming balanced, in whom ultimately Spirit has conquered, or will conquer, Matter.

SD¹ I 224; SD¹ I 271: "In man alone the Life is complete. As to his seventh [spiritual] principle, it is one of the Beams of the Universal Sun. As to his physical body, it is shaped by the lowest terrestrial Lives, through physical, chemical and physiological evolution."

In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human Hierarchy. To show his position in evolution, and that is the medium position I have described, H. P. B. has said that every being in this universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battle ground of Matter and Spirit, and every being must fight his Battle Field and conquer, before he enters on his divine kingdom. Such then is "Man."

The Triple, Seven-rayed Monad

The Monad is the divine Spirit which is man's upper pole, born from God Himself, or rather born

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within Him, as a centre in His life, "a portion of Myself." "Lift thy head, O Disciple; dost thou see one, or countless, lights above thee, burning in the dark midnight sky?" "I sense one Flame, O Divine Teacher; I see countless undetached sparks shining in it."¹ The Flame is God, in His manifestation as the First LOGOS; the undetached sparks are the human and other Monads. The will of God to manifest, works in these portions of Himself, undetached from Him, and this will turns them towards the world of matter, and they pass into the Second LOGOS, and dwell in Him, the Sons of the Father; from the Third LOGOS they receive the touch that gives to each a "spiritual individuality," the faint adumbration of separateness. They enter the streams which from the Three divide into the Seven, and each group takes on the colour belonging to the Planetary Logos into whom it has flowed, and then the seven colours interweave in wondrous maze of flashing lights—the first great choral heavenly dance, the solar Dance—until within each Planetary Logos the seven rays of colour are seen, a sevenfold splendour, dominated in each by His own colour, which lends its hue to all the rays within it. Hence is it said that "every man is born under a planet" since on each Globe in every planetary

¹ Occult Catechism, quoted SD¹ I 120; SD⁴ I 179.

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Chain appear the seven groups of Monads, each coloured by his "Father-Star."

Will-Wisdom-Activity

Still is the Monad not ready to issue on his long pilgrimage, for his attention is not turned outwards, and the three aspects of his nature, reproductions of the three aspects of God, play upon each other within him and are not turned to the universe. But now they begin to descend through the Creative Orders. From the first Creative Hierarchy comes the life-thrill that awakens to outward-turning life the Will, the Spirit, aspect; from the second Creative Hierarchy proceeds the impulse that similarly awakens the Wisdom, the Soul, aspect; from the third that which awakens the Activity, the Mind, aspect. Thus aroused to turn his attention outwards, the Monad is ready for his descent.

The Human Monad

These preparatory stages accomplished, the vast host of the Monads that are to become human have reached their abiding-place, where they will dwell for innumerable ages. They are the fourth Creative Hierarchy, ready for their long pilgrimage. Each of them is "an individual Spiritual Intelligence distinct from others,"¹ but they are too subtle, too

¹ SD I 265; SD I 308.

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lofty, in their nature to be able to enter into the five-fold universe of grosser matter.

Spirit-Soul-Mind

Yet they must find a vehicle, since their divine powers are to become effective in the worlds before them, and as the mighty vibrations of the Sun throw matter into the vibrations we call his rays, so does the Monad cause the atomic matter of the Spirit, Soul and Mind planes—surrounding him as the ether of space surrounds the Sun—to vibrate, and thus makes to himself a Ray, triple like his own three-fold nature. In this he is aided by the fifth and sixth Creative Hierarchies, who have passed through a similar experience before; the fifth Hierarchy guides the vibratory wave from the Will-aspect to the spiritual atom, and the spiritual atom, vibrating to the Will-aspect, is called Spirit or Self; the sixth Hierarchy guides the vibratory wave from the Wisdom-aspect to the soul atom, and the soul atom, vibrating to the Wisdom-aspect, is called Soul; also it guides the vibratory wave from the Activity-aspect to the mental atom, and the mental atom, vibrating to the Activity-aspect, is called Mind. Thus Spirit-Soul-Mind, the Monad in the world of manifestation, is formed, the Ray of the true Monad beyond the five-fold universe.

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The Watcher and His Shadow

Here is the mystery of the Watcher, the Spectator, the actionless Spirit, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. It is written in the Stanzas of Dzyan : " Said the Flame to the Spark : ' Thou art myself, my Image and my Shadow. I have clothed myself in thee, and thou art my vehicle to the day " be with us," when thou shalt rebecome myself and others, thyself and me.' " ¹ The Flame, the Monad, sends out the thread of Life, the triple thread, woven out of his own nature and on this, " the Thread-Soul," are all the incarnations, the shadows, strung. " The Watcher and his Shadows—the latter numbering as many as there are re-incarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper rung of the ladder of being ; the Shadow at the lower." ² He, the Watcher, is our Father in heaven, and " I and my Father are one." We are the Shadows in our personalities, the Image—the Son of the Father—in our individualities : the innumerable shadows are cast by the Ray, and are the pearls strung on the thread of Life. The shadows do the work on the lower planes, and are

¹ SD¹ I 265 ; SD¹ I 309.

² SD¹ I 265 ; SD¹ I 308.

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moved by the Monad through his Image, or Ray, at first so feebly that his influence is well-nigh imperceptible, later with ever-increasing power: "The thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change."

We must now give to the Son the name of the Father, to the Image the name of the Watcher, and call him the Monad; for there is no other name by which fitly to describe him, and truly is he one and the same. But the Image is now clothed in matter, veiled in Ignorance, and, blinded by the envelope he has not yet essayed, he is weak and limited in the world he has entered. He comes to be its master, but has first to learn obedience: "though he were a son, yet learned he obedience by the things that he suffered, and being made perfect"¹ he becomes Master of Life and Death. He forgets his birth-place, as he falls asleep in matter, and only gradually will the impacts from without stir his dreamy divinity into answer in manifestation.

The Rebels and the Lords of Fire

The Monads are now, as we have seen, ready, and they pass into the first planetary Chain, the Archetypal. All that we know of them there, is

¹ *Hebrews* v. 8, 9.

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that the most progressed of them became Non-gods, and passed into the fifth Creative Hierarchy. Others, less progressed, took up their evolution in the second planetary Chain, the Creative, and the most progressed of these became the Fathers devoid of fire and entered the sixth Creative Hierarchy. Once more, the less progressed took up their evolution in the third planetary Chain, the lunar, and here we see them, on their emergence from it, classed in three great groups.

SD' I 17, 188; SD' I 227, 234: "The Monadic Host may be roughly divided into three great classes: 1. The most developed Monads—the Lunar Gods or 'Spirits,' called in India the Fathers—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form—if there can be any form in the realm of the almost subjective—on Globe A, in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them. 2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become 'men.' 3. The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at

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all during this cycle or Round, save one exception "
[" the dumb races "].

Three Classes of Lunar Fathers

I. First come the true Fathers sometimes called the Lunar, but better the Fathers possessed of fire, who are the most progressed entities from the lunar Chain, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the airy bodies," who are to be charged with the duty of guiding physical evolution in the fourth planetary Chain, the terrene. With these, but less developed, are two classes of Monads, variously named Lower Intelligencies, Solar Fathers—the ranks in the lunar Chain immediately below the Fathers possessed of fire—the first class of whom had developed the causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth Chain in its earlier Rounds, and only coming to it near the middle of the fourth Round, in the third and fourth Root Races. Thus this first great group contains three classes of Monads.

SD¹ I 88; SD¹ I 239: "These Spiritual Intelligences do not pass through the three kingdoms [mineral, vegetable, animal] as do the lower Fathers; nor do they incarnate in man until the Third Root Race." SD¹ I 91; SD¹ I 100: "That class of the 'Fire Intelligences,' which we identify

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on undeniable grounds with the Fathers devoid of fire, is called in our school the 'Heart' of the Body of the Spiritual Intelligences, and is said to have incarnated in the Third Race of men and made them perfect " [*i.e.* "complete"].

Seven Classes of Lunar Monads

II. Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the terrene Chain. These are also often spoken of as "lunar Fathers" and the name is not wholly inapplicable, since they come from the lunar Chain; still they are not "ancestors" of men but are evolving into men, and should not therefore be called Fathers. This name was, however, given to them by H. P. B. and has become incorporated into theosophical terminology. It does not much matter, if they are not confused with the true Lunar Fathers of Group I, the Lords of the Moon.

III. Three classes, who dropped out of the lunar evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the terrene Chain, and will form the humanity of the fifth planetary Chain, the one that will succeed our own. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms.

These seven classes, forming Groups II and III, are the seven classes of "lunar Fathers" often

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mentioned by H. P. B. In order to avoid confusion, I shall speak of them merely as "monads of the lunar Chain"—a term also used by her—or ex-lunar Monads, and shall restrict the use of the term "Lunar Fathers" to the "Lords of the Moon of the airy bodies." These Monads of the lunar Chain are said to be classed according to "evolution, consciousness and merit," and this fixed their entry in succession in *time*.

SD^I I 171; SD^I I 224: "The Monads cycling round any septenary Chain are divided into seven Classes or Hierarchies, according to their respective stages of evolution, consciousness and merit." SD^I II 91; SD^I III 100: "Each of the seven Classes of fathers is again divided into seven."

These seven classes, due to these evolutionary differences, must not be confused with the seven types of Monads, due to the colourings received from the seven Planetary Logoi, previously mentioned. In each of the seven classes will be found Monads of all the seven types, so that each class has representatives of each of the seven colours. These seven types, therefore, appear *simultaneously and side by side*, when a class enters the planetary Chain, and each successive class shews out within itself the seven types.

For our tracing of the monadic pedigree of man, we omit Group I altogether for the present, the

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Lunar Fathers, because they are concerned with physical evolution, and the two classes of Lower Intelligencies, because they are in the lunar Nirvana assimilating the spiritual and mental results of past experiences, and will not enter the earth Chain until the fourth Round. We have to do here only with Groups II and III, the seven classes of which arrive successively on the earth.

The Descent of the Lunar Monads on the Earth Chain

The Monad, Spirit-Soul-Mind, broods over the evolving forms, not descending below the atomic level of the mental plane, and represented by the three atoms, acquired for this Chain, as previously said, by the aid of the fifth and sixth Creative Orders. A thread of life, clothed in soul matter, is sent forth, and becomes attached to the atoms available for appropriation at each successive stage as "permanent atoms," and these make part of the forms prepared for him by the activities of the Lords of the Moon, in the order we shall study under "Physical Evolution." It will suffice to say here that on each Globe the seven kingdoms—three elemental, one mineral, one vegetable, one animal, one human—are represented, those belonging to the Round, or to previous Rounds, fully, those beyond the evolution of the Round, embryonically. And though it may seem strange to speak

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of our present humanity as embryonic, yet truly is it so in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the human, Chain. Each kingdom is divided into seven stages—departments or provinces—as we see plainly when we come to man, with his seven Root Races, though these stages are not so marked to our eyes in the lower kingdoms. And in fact we only recognize their existence by the fact that the Monads, who travel more slowly in proportion as they are less progressed, gradually trail off in ever-lengthening procession, falling more and more behind as the younger travel along the Globes of the terrene Chain.

The First Three Rounds

When the ex-lunar Monads of the first class in Group II—the most developed—arrive on Globe A of the terrene Chain, they pass very rapidly through the forms—prepared by the Fathers possessed of fire—of the six lower kingdoms and reach the lowest stage of the human kingdom. They repeat the process on Globes B, C, D, E, F, and G, adding one human stage on each Globe, until on Globe G they complete the seven human stages, and have passed through the whole forty-nine stages—seven in each of the seven kingdoms—that occur in each Round. I may again remind you that “human”

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here does not mean anything like the "human" that we know ; even on Globe D of the Round these Monads do not find any physical human forms.

The ex-lunar Monads of class 2 follow class 1, but travel less rapidly than their predecessors, so that at the end of the Round they have only completed the animal and touched the border of the human ; only in the next Round will they complete the seven stages of the human kingdom.

The ex-lunar Monads of class 3 follow class 2, but fall a little further behind, and are only ready to escape from the vegetable into the animal kingdom at the close of the first Round ; while those of class 4 are only ready to escape from the mineral.

The remaining three classes, forming Group III of the ex-lunar Monads, are respectively on the borders of the mineral, the higher and the middle elemental kingdoms, at the close of the first Round.

Thus class 1 has accomplished forty-nine stages ; class 2, forty-two ; class 3, thirty-five ; class 4, twenty-eight ; class 5, twenty-one ; class 6, fourteen ; class 7, seven. Or, taking the last class as the unit, class 1 travels seven times as fast ; class 2, six times ; class 3, five times ; class 4, four times ; class 5, three times ; class 6, twice.

It must be remembered that only the archetypes of the mineral kingdom are on globe A in the

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first Round, and that the densest type of matter available in this Round is only touched in the mineral kingdom on Globe D, the higher types, vegetable, animal and human, existing only as mental germs.

In the second Round the ex-lunar Monads of the first class entered only the human kingdom, strengthening the germs in which they dwelt; those of the second class reached the human and acquired one stage of progress on each Globe completing the seven stages on Globe G; the third class touched the human in the second Round, while the fourth completed the vegetable and were ready for the animal.

In the third Round the ex-lunar Monads of the first and second classes still worked at the developing germs of humanity, while the third conquered the seven stages of the human kingdom in this Round, and the fourth just reached its borders, thus passing into the human kingdom with the beginning of the fourth Round.

The Fourth or Human Round

Meanwhile the three laggard classes climbed slowly upwards, so that in the fourth Round all had escaped from the elemental kingdoms, and they are now the Monads of animals, vegetables, and minerals, not to reach the human kingdom in this Chain,

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since human forms of a type sufficiently low for their humanizing are no longer produced by nature.

SD' I 173; SD' I 226: "When Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. The Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind, that they will reach the human stage only at the close of the seventh and last Round. They will therefore not be men on this chain, but will form the humanity of a future evolution and be rewarded by becoming 'Men' on a higher chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception*" [the "dumb races"].

The fourth Round is often called the human round, since the archetypes of each Root Race appeared on Globe A at the beginning of the Round; but it is really the Round in which the mineral reaches its perfection, *i.e.* the point of greatest hardness and density.

Our Globe D

When the foremost of the circling Monads reached Globe D on the fourth Round, they were ready for

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the development of man on a far higher model, and the Shadow of the Fathers possessed of fire now became the form to which the permanent physical atom attached itself, the shadow being of etheric matter. The *Aitareya Brahmana* sketches in a few phrases this long evolution, this passing of the Monads through the mineral, vegetable and animal kingdoms, and the reaching of the human : "In herbs and trees life is seen : intelligence in breathing creatures, and in these breathing creatures the Self is more manifest ; in these life is also seen, but intelligence is not seen in the former. In man, the Self is most manifest ; he is most supplied with knowledge. He speaks that which he knows ; he sees that which he knows ; he knows what occurred yesterday ; he knows the visible and the invisible ; by the mortal he desires the immortal. Thus supplied is he." ¹ On this runs the comment of Sayana : "In the unconscious, earth, stones, etc. only Be-ness is manifest, and the self has not yet attained to the form of Life. The unmoving Lives, namely the herbs and trees, and also the moving Lives, which have living breath, both these are stages of manifestation in a higher degree."

SD¹ I 288 ; SD⁴ I 283 : "The spark hangs from the flame by the tiniest thread of the Fiery

¹ *Aitareyanyaka*, II. iii. 2.

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Whirl-wind. It journeys through the seven worlds of Delusion. It stops in the first (kingdom), and is a metal and a stone; it passes into the second kingdom, and behold—a plant; the plant whirls through seven forms (changes) and becomes a sacred animal, the first shadow of the physical man. From the combined attributes of these, man, the thinker, is formed."

The First Three Root Races

The foremost Monads are now brooding over the embryonic forms of the first Root Race, and shaping the growth of the human foetus in the womb of time. Their Rays warm into activity the envelopes of matter that enshroud them, and shape them into organs of communication with the outer world. The sense of hearing is the first to be developed, that which will respond to the rate of vibrations hereafter to be known as sound. Awake on its own plane, the monadic consciousness responds dimly, very dimly, through the enveloping matter, so that the forms are well-nigh senseless; they feel on the physical plane the presence of fire, the first impact to which consciousness there responds through the new forms.

As the Monad passes into the second Root Race, he adds to his physical plane consciousness the sense of touch, and begins to respond to the impact of air as well as of fire; as we listen, we hear faint chant-like sounds issuing from the varied

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nondescript forms that represent humanity, open vowel-like sounds, inarticulate, faintly indicating the stirrings of emotions moved from hidden springs. Such consciousness as there is belongs to above rather than to below ; there is dreamy quiet enjoyment, arising from within, but little sense of pleasure or pain, stimulated from without. It is the monadic consciousness, awake on the higher planes but not on the lower, and the forms are but slightly responsive, almost senseless, though more responsive than those of the first Race.

SD^I II 107 : SD^I III 116 : " The first Race had three *rudimentary* elements in it ; and *no fire* as yet ; because with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the elements on the Cosmic plane of this Earth. The following order on parallel lines may be found in the evolution of the Elements and the Senses ; or in Cosmic terrestrial ' *Man* ' or ' *Spirit* , ' and mortal physical man :

1. Ether.	Hearing.	Sound.
2. Air.	Touch.	Sound and Touch.
3. Fire or Light.	Sight.	Sound, Touch and Colour.
4. Water.	Taste.	Sound, Touch, Colour and Taste.
5. Earth.	Smell.	Sound, Touch, Colour, Taste and Smell."

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With the entry of the Monad into the third Root Race, progress quickens; sight is slowly added to the senses of hearing and touch, and with this the recognition of the outer world becomes clearer and more definite. Language, consisting of mere cries through the first and second sub-races, cries of pleasure and pain, of love and wrath, becomes monosyllabic in the third sub-race.

SD¹ II 198; SD¹ III 203: "The First Race was in our sense speechless, as it was devoid of mind on our plane. The Second Race had a 'Sound-language,' to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which however were hardly nascent in the day of the 'Sweat-born' or the *early* Third Race. In its second half, the *Middle* Third Race, when the same law of evolution led them to reproduce their kind sexually, then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of 'one language and one lip.' Speech then developed, according to occult teaching, in the following order: 1. Monosyllabic, 2. Agglutinative, 3. Inflectional speech."

Consciousness of the impacts of water is added to that of the impacts of fire and air, and the human form, crude and clumsy, but now distinctly human, brooded over by the Monad, is ready for the incoming of the intelligence which shall make it man.

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It is now fairly responsive to the thrills of life that reach it from above, but on the physical plane is stupid, ignorant, moved by rushes of pain and pleasure stimulated from without, and blindly yielding to their currents, drifted hither and thither. The Monad cannot check its physical vehicle, answering to the strong impacts of its own plane, and answering the more strongly as more life is poured into it from above; the life is transmuted into sense-responses, and flows along the channels of animal instincts. For the Monad to increase the life-flow will be to increase the danger; it is like increasing steam-pressure in an engine without a driver.

The Sons of Mind

Then come in the Sons of Mind, to add the element needed for safety and for progress. The intellectual evolution must now begin, and for a time obscure the spiritual. The spiritual must give way before the rush of intelligence, and retire into the background for awhile, leaving intelligence to grasp the reins and guide the next stages of evolution. The Monad will silently and subtly begin to inform the intelligence, working through it indirectly, stimulating it by its energies, evolving it by a ceaseless flow of potent influence from within, while intelligence grapples with the lower

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vehicles, to be at first conquered and enslaved but slowly to master and to rule. And here we leave monadic evolution, now to go on silently beneath the surface, till the time shall come when the triumphant intellect shall merge into the Spirit.

Such, briefly stated, is our pedigree on the side of Spirit; we see our birth in God; we see the groups of Mighty Ones that nurtured our infancy; we see the stages of our growth, as we descend from Chain to Chain, from Round to Round, from Globe to Globe, until we reach our own familiar earth, and touch the ground we know. Then we sense dimly the coming of the "Sons of Night," the "Sons of the Dark Wisdom," those who bring egotism for the building of man, and we know that here is another line of our pedigree, that they too are ourselves. We see the Spirit obscured, and know that the Spirit must mature in silence, while the warrior Intellect carries on the combat; until the time shall come when Intellect shall lay his spoils at the feet of Spirit, and man, become divine, shall reign on earth.

SECOND LECTURE

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FRIENDS :

Weissmann's Theory

In dealing this morning with the Physical side of man's evolution, we shall have the difficulty that is always found when we come to deal with the Physical ; and that is, that we have a mass of details, details most complicated in their character ; as all of you know, even Modern Science, dealing with a fraction of the whole, is fairly difficult to study, when you desire to understand thoroughly the story that it tells. How much more difficult, then, is it when you have to deal with things as they are, in all their various planes, in all their various states ; and when, instead of confining yourselves to the differentiation of the physical element, you have also to take into consideration the differentiations of those elements that belong to the higher planes as well. I say this, because I am aware that I

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shall have a little to tax your attention, if you desire really to follow the stages of man's physical evolution, and if you desire to grasp the part he plays in the world in which he is the highest example of life, the one from whom are drawn all seeds of life, so far as the present evolution is concerned, the one who stands at the head of the evolution of the globe, and on whom depend for their life and guidance the various kingdoms below him in Nature. We shall want to discover how it comes to be that in the very body of man there exist the germs of life which populate all the great kingdoms of the globe. The only theory which seems to afford a glimpse of the truth, though then only of a fragment, is that theory of Weissmann which, in its wonderful complication, is fairly difficult to fully grasp, but which shows us how, even from the standpoint of modern Science, you may have complications so varied, so numerous, so inter-lacing, within the limits of a germ, that you can find there the traces of thousands of generations, and the possibility of any one of those traces evolving and appearing in the man of to-day.

SD¹ I 223; SD¹ I 270: "Those who are not acquainted with the new discovery of Professor Weissmann ought to hasten to repair the deficiency. [In] this almost correct theory, the German Embryologist-philosopher shows one infinitesimal cell, out of millions of others at work in the formation

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of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (animal) in its physical, mental and psychic characteristics. It is that cell which impresses on the face and the form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformation that leads to the construction of a separate organism and then to the reproduction of identical germinal cells; or *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far so good."

[In an article on "Leibniz's Theory of Reincarnation," (*The Theosophist*, March-April 1885, p. 30) I have drawn attention to the similarity of Weissmann's theory with Leibniz's monadological speculations on the one hand, and the Theosophical teachings about "permanent atoms" on the other hand (see the note on these "atoms," *ante*, p. 33.) I may here further suggest also a close relationship of these with Giordano Bruno's thoughts (see *The Theosophist*, October 1883, p. 13), and with the modern theory of "genes," hereditary "elements," or "atoms." (A.A.)]

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The Fathers

Now with regard to the physical evolution, there is one great class of beings who guide it, who control it, who, in fact, give the patterns on which the whole of that evolution is moulded. This is the class known to you in Hindu literature under the general name of Fathers or ancestors. Now there is much confusion about these Fathers and that for a very simple reason. First of all, the original Fathers—those to whom I would like, if possible, to confine the name, for the sake of clearness—reappear over and over and over again, in different characters. They appear in every Round, and when we come down to the evolution of our own Globe, they appear in the different cycles of growth upon that Globe. Then we find them almost, as it were, merging in man ; then we find them again reborn in fresh characters ; so that they are somewhat like the players on the stage of a theatre, who, clothing themselves in different garments, appear in different characters though the same men are under the changed clothes. This change of characters has naturally confused the student who has not been able to follow the beings by whom the characters were assumed, and part of our work to-day will be to trace these beings, and see how the Fathers reappear cycle after cycle, but always with the characteristic that they are the Lords of the

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physical kingdom, that they are the guides, the moulders, and the architects of mortal man.

The Lords Devoid of Fire

That same name of the Fathers is also used for those who are spoken of as devoid of fire, who have nothing to do with the physical body of man. Those we shall for a moment put aside entirely. They are the three higher classes of the seven classes of Fathers more or less familiar to you in the Hindu Scriptures, but they are distinguished as being without form, and they belong to a different evolution. They have to do with the Gods, and are sometimes called Fathers of the Gods. Again, they have to do with the intellectual evolution of man, and we shall have to meet them under another title, the title of Mind-sons, which includes these and many others.

The Fathers who have to do with the physical ancestry of man, who are literally his physical ancestors, the ancestors of his body, are grouped into the remaining four great classes, and in the occult teachings these four classes are given a single name, Possessed-of-fire. Now that name appears again as the name of one class out of the four, which makes part of our confusion. The general name is the name of Fathers possessed of fire, or those possessing the creative fire. Although

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you find that name specially given to the sons of one of the mind-born Sons of Brahma, it is none the less true that it is also used for the whole of the four classes of the Fathers possessed of form who have to do with physical evolution. So that when I speak of the Fathers possessed of fire, if I use the term without further explanation, I shall mean all the four classes of Fathers possessed of form.

SD¹ II 77, 89; SD¹ III 87, 98: "Exoteric Hindu Fathers mention Seven Classes of Fathers, and among them two distinct kinds of Progenitors or Ancestors: those possessed of the 'sacred fire' and those devoid of it. Esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two Classes: the Fathers who are devoid of 'fire,' i.e. of creative passion, because they are too divine and pure; whereas the Fathers possessed of fire, being the Lunar Spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust." (III 87) "Those possessed of fire are the 'Fathers of the Demons,' or Corporeal Beings while those devoid of fire are the 'Fathers of the Gods.'" (III 98)

Now these four classes, the Fathers possessed of fire, come from the Moon. You know how you read of the Moon as the gateway of Heaven, as being one of the Planes, as being the home of the Fathers. This is indeed true as regards human beings, for they pass out of the Plane of the Manes into the Plane of the Fathers, and thence into Heaven. In a cosmic

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sense the Moon serves as a gateway, through which its inhabitants pour into the earth. These Fathers come to the Earth Chain, from the Moon Chain, and therefore we speak of them as Lunar Fathers, as Fathers who have come from the Moon.

Now if we want to understand their nature, the first question that we naturally ask is: What did they do on the Moon, and what was the result of their living there? We already know that the lunar Chain is the Chain that preceded our own, and that we are bound by the closest ties with the evolution that was carried out on the Moon, or on the lunar Chain. You will best estimate the achievements of the Lunar Fathers on the lunar Chain, if, for a moment, you think of Those whom we generally speak of as the Masters on our earth. They are Masters, who, having come through human evolution here, have transcended humanity. They are the flower of humanity, as They have been called—Those who have triumphed over all the difficulties of matter and have become here the Lords of matter, the Guardians, the Protectors of humanity. Just such a function was played by the Lunar Fathers in the evolution on the lunar Chain. They passed through all that, through the equivalent human stage; they were the successes of that evolution; they rose higher and higher until they had utterly conquered all the

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matter of the lunar Chain, and could use it for their own purposes. Therefore, they are sometimes called the Cubes, because on the lunar Chain they conquered matter in its quaternary, or four-fold, form, and they brought that matter with them for its further evolution in the Earth Chain. Think of them then as the Lords of the Moon, a title which is very often given to them in the occult writings.

The Fathers and the Human Monads

They are also called the "Sons of Twilight," for a reason we shall see in a moment, again connecting them with the Moon ; or, again, celestial Men, Sons of the Moon, Progenitors. Do not confuse them—for here one of the difficulties of the student comes in—with those classes of Fathers, the ex-Monads of the lunar Chain, who come from the Moon to pass into human evolution on our Globe. These have nothing to do with those great Lunar Fathers, save that they evolved under their protecting care on the Moon, as we evolve here under the care of the Masters of Wisdom and Compassion. These ordinary Fathers, so often confused with these others, are the ex-Monads from the Moon, who make the bulk of our humanity at the present time, and who also are imprisoned in the animal, the vegetable and the mineral kingdoms of our Globe, the whole,

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indeed, of the forms of our Chain being occupied by these Monads from the Moon. These are indeed called Fathers, but they are not the great Lunar Fathers.

You may notice that this identity of name appears also in Hindu literature, in the Funeral Rites and in ordinary talk, in speaking of the Fathers; for every deceased man at a certain stage, after the Manes stage, passes into the Plane of the Fathers, and is numbered among the Fathers; and yet you know very well that those human beings, who are numbered or classed with the Fathers are rather under their roof, under their protection, are kept, guarded and shielded by them, than share their nature; and you do not really confuse those of our humanity who pass on into the Plane of the Fathers at a certain time after death with the great and mighty Fathers who are constantly invoked in the Funeral Rite, and who are children of the mind-born Sons of Brahmá. The confusion is thus very general, and it has persisted in our own nomenclature. Let us then, for the purposes of these lectures keep the name of Fathers only for the Lords of the Moon, and not confuse them with our ordinary humanity, which they are going to guide as regards the physical evolution.

Now these Fathers at the end of their evolution on the Moon Chain, merged into the planetary

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Logos, the Ruler of the Chain. As we might say now, they reached Nirvâna; they entered the consciousness of the great Lord under whose rule they had been evolving; they passed into His being; they became, as it were, the germs of life within His body.

Sons of the Twilight

When the Earth Chain is to begin, the new body of the Planetary Logos—now called, because of His functions, Brahma, the Creator, the reflection of the great Brahma of the (Solar) system—these Fathers are born from His "Body of Twilight." These four Bodies of Brahma are the four planetary Chains; the first is His Body of Darkness; the second, His Body of Day; the third, the lunar, His Body of Twilight; the fourth, the terrene, the turning-point, His Body of Dawn. Born thus from Him, they are called the Sons of the Twilight, the Will-born, and the Lords of Yoga; they are even spoken of sometimes as Self-born since they have no birth, save this coming forth from the Body of the Lord. They were born, it is written in the *Vishnu Purana*, from His Body of Twilight, when He was meditating on Himself as the Father of the world, and the coming forth of the world of men; and the *Varaha Purana* speaks similarly, saying that they came forth, the colour of smoke, as

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He meditated on the bringing forth of all classes of beings. When He thus thought of Himself as the Father, then it was that these issued forth from His Body of Twilight, these will-born Fathers, the Lords of the lunar Chain.

Possessing the four-fold matter, and also the creative fire, they were able to give to man his etheric double, life-breath, animal desire, and animal germ of mind. Beyond this they could not go, but this sufficed for the shaping of physical evolution, for the building of animal man and all lower forms.

SD' II 79; SD' III 88: "The Fathers possessed of fire, though possessed of 'creative fire,' were devoid of the higher Great element. Being on a level with the lower 'Principles'—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man."

To become Lords of Death

These Fathers are spoken of as under the rule of the Lord of Death; he is called the Lord of the Fathers; hence the bodies they give to man are mortal, born under the domination of the Lord of Change and of Death. They cannot give the immortal; they can only give the mortal, under the dominance of the Lord of Death. Men are their progeny, and must therefore form part of Death's

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kingdom; and thus the children of Earth differ from the children of the planet Mercury, for his men are immortal, whereas the children of Earth are mortal. Moreover, these Fathers themselves will evolve by their work on the terrene Chain, and they will escape from the domination of the Lord of Death by this evolution, and in the next planetary Chain, the fifth, they will play the part of Sons of Mind and Lords of Death.

SD' II 44: SD' III 56: "Said the 'Lord of the Shining Face' [to the Earth]: 'I shall send thee a fire when thy work is commenced. Raise thy voice to other Planes, apply to thy Father, the Lord of the Lotus for his sons . . . Thy people shall be under the rule of the Fathers. Thy men shall be mortals. The men of the Lord of Wisdom, Mercury, not the sons of the Moon are immortal. Cease thy complaints. Thy seven skins are yet on thee . . . Thou art not ready. Thy men are not ready.' The Lord or King of the Fathers is the God of Death and the Judge of mortals. The men of Mercury are metaphorically *immortal* through their Wisdom. The Moon being an inferior body—even to the Earth, to say nothing of other planets—the terrestrial men produced by her sons—the Lunar Men or 'ancestors'—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in the Puranic legend, the son of the Moon is Mercury, the 'intelligent' and the Wise, because he is the offspring of the Moon, the 'Regent' of the [in]-visible Moon, not of the physical Moon."

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The First Round

Such then is our first glance of the Lunar Fathers. We shall find them, as I said, re-emerging over and over and over again : first they appear before us in their character as Rulers of matter, when the Globes are formed, but are still devoid of living inhabitants, only the matter of the Globe being moulded into globular form. We meet them at the beginning of the first Round. How shall I give to you some picture of what might be seen by the "Divine Eye," if it were turned by some Yogi to that first Round? I would fain give you a picture which, however imperfect, would convey some kind of definite thought to the mind. Behold a vast mass of heaving, tossing, whirling, fiery matter, flashing, rolling, changing, in billowing masses, slowly aggregating itself according to three varying densities, into seven filmy forms. Scarce forms indeed can we call them, for even when we descend to the fourth, the most material of the globes, we can only catch a dim glimpse of Earth's first form, a mere film of Ether, tenuous, radiant, luminous, fiery.

SD¹ I 259; SD¹ I 303: "In the First Round, the globe, having been built by the primitive fire-lives—i.e., formed into a sphere--had no solidity, nor qualifications, save a cold brightness, nor form, nor colour; it is only towards the end of the First Round that it developed one Element, which from

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its inorganic, so to say, or simple Essence, became now, in our Round, the fire we know throughout the system. The Earth was in her first form, the essence of which is the Principle of Ether."

There is nothing visible save embodied fire in this Round. Seven of these globes we dimly see, of which this fourth, that is to be our Earth, is the most perceptible. Above it on the descending arc, vague and vaguer shadows loom through the fiery mists. Above it, on the ascending arc, three other shadows, fiery, scarce perceptible. A vast panorama of flames, that take and lose again the form of globes, huge, wondrous, awe-inspiring, in resistless force and overwhelming energy.

The different Classes of Fathers

The four classes of Lunar Fathers, the Fathers possessed of form, preside respectively over the four successive Rounds of our terrene Chain, those with the most subtle bodies guiding the first Round, the next the second, the denser the third, and those with the densest bodies of all the fourth, the Round in which the denser matter is formed. Each of these four classes presents its own seven grades, or sub-classes, so that in any given Round, or Globe, we meet with what are called "seven classes of Fathers," and many a student, noting this, has been puzzled, since he remembers another statement

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about seven classes of Fathers, among whom the Fathers devoid of fire were named, whereas these are all Fathers possessed of fire. The puzzle is solved when he understands that in each of the first seven classes, divided into Formless and those with Form, there are seven sub-classes, marked out from each other by differences in evolution : in the four great classes of Fathers possessed of form we have thus twenty-eight sub-classes, seven in each class, and it is these sub-classes alone with which we have to do in each successive Round. Only one of the great classes is concerned with each Round, and it is the sub-classes of these which we meet in "the seven classes of Lunar Fathers."

The four great classes are distinguished by the differences in their vehicles ; the first has no lower vehicle than the causal body ; the second has for its acting vehicle the mental body ; the third uses the astral body ; and the fourth is clothed in the etheric double. Thus, as the Globes grow denser in successive Rounds, the Fathers who successively guide physical evolution bring to their work these successively denser vehicles of activity, suitable for the task entrusted to them. The more we study the plan of evolution, the more are we struck with the exquisite adaptations of part to part.

These Fathers possessed of fire belong—as stated in the first lecture—to the last of the Creative

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Hierarchies, or Orders, called by us the seventh, though in reality the twelfth. They have under them vast hosts of nature-spirits, who are the actual builders of the forms, the masons, while the Fathers themselves may be compared to the architects, a name which is indeed very often given to them. They give the forms, the models, the plans, which are followed, actually worked out, by their subordinates, the innumerable beings who select the material particles and put each in its proper place. I may remark, in passing, that since, in Hindu literature, the word "God" is applied to the whole of these, the need of the familiar thirty-three crores of Gods to carry on the workings of nature becomes very obvious, and should cause no surprise.

The Seven Island-Worlds

The Puranas, when they speak of the earth and its six Globes, draw you that strange picture at which I am afraid many an Indian graduate has often laughed—the seven zones, or the seven Islands, as they are called, and the curious oceans of milk and curds, etc., dividing the one from the other, "What foolish tales these old men write," our modern critics say. Yet they wrote much more wisely than the scientists of the 19th century, for they give you, through a graphic picture, an idea of the appearance of the planetary Chain, and every

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Island, or world, is a Globe of the planetary Chain, and that which is called the ocean is the matter which is between each Globe and the next, dividing them by a sea that none can cross, save those who have built their higher vehicles and are therein able to navigate those wondrous seas of matter. And if you could stand on some higher plane and look down on the Chain from above, you would see exactly what is figured in the Puranas—the seven Islands and the seven oceans that surround them, billowy masses of matter of varying densities, heaving between the Globes, and named according to the earthly liquids they most resemble in their general appearance. The mistake has been that men have tried to identify these with things on the physical globe, whereas they are seven worlds of the Chain, differing utterly from each other, and the Rose-apple Island of that Chain is our earth, our own world. These descriptions may not be according to modern ideas of precise and accurate scientific nomenclature, but they convey vivid and graphic ideas to the ordinary mind, for which they were intended; and the modern seer easily recognises the objects described when, from the standpoint at which the pauranic writer surveyed the scene, he also lets his gaze wander over the wondrous panorama, and sees the seven Globes amid their encircling oceans of unorganised matter.

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The First Globe A

Let us return to our picture of fire, with the filmy globes rolling amid the billowing flames.

On to the first of these, vaguest, most fiery of all, the first class of Lunar Fathers descend. Theirs to give the first models of form which all who follow after them will use as tabernacle; these are based upon Ideas in the mind of the Planetary Logos, but theirs to shape the forms, theirs to give the first moulding to the fiery matter which is to serve as the dwelling of the incoming Monads from the lunar Chain. They must assimilate the matter of the Chain, else how shall they be able to build therewith the forms? They cannot work with matter which is not theirs. Hence the first thing to do is themselves to pass through every kind of matter, and gathering it round their airy bodies, shape it by their creative fire into germinal forms, which will slowly develop and mature, and become in the course of ages the forms that we know in the fourth Round on our fourth Globe. Seven typical forms must each sub-class mould in each kingdom on each Globe, for in every kingdom of nature there are seven types existing side by side, and these are the seven types in each of the seven sub-classes of the Fathers of each Round. These are mere films of fiery matter in this first Round.

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Now the characteristic of the first Globe, Globe A, is that nothing there is form as we know it; so unlike is all to the forms we know that it is even called Formless; and yet there is form though not form as known to mortal man. Archetypal forms they are called, *i.e.*, ideal forms made out of the stuff of abstract thinking, vague, changing, and indefinite, inconceivable and ungraspable by the concrete mind, only to be known in this way, that when such a form passes to a lower plane, it bursts into innumerable concrete forms, all of which bear a likeness to itself, in that they present its essential characteristics, have in them something after its image. Perhaps this will be more readily intelligible if I remind you of a curious device, resorted to in the early days of biological science, to show the type of an order. Professor Owen, dealing with the great complexity of the mammalian order, sought to find out and combine what was common to all. He found certain things existing in every mammal—backbone, four limbs, and so on. He connected together, from his study of many mammalian forms, all the things that were common to every one of them, and he put these together into a form that was like nothing in heaven or earth or in the waters of the sea, and he called it the archetypal mammal. That was the exercise of scientific fancy, in order to guide

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and aid scientific investigation. He "builded truer than he knew." Such archetypal forms exist in the mind of the Logos as the ideas of every kingdom—the archetypal minerals, the archetypal vegetables, the archetypal animals, and the archetypal men. They existed as ideas—Platonic ideas they are sometimes called, because Plato laid so much stress upon them in his philosophy. These ideas are in the mind of the Logos, and the Architects, who are the Fathers possessed of fire, reproduce these ideas from the mind of the Logos in the highest Globe of the planetary Chain; this is Globe A. Hence it is spoken of as the archetypal Globe, for it contains in every Round the archetypes that underlie the evolution of forms in that Round.

These forms are sometimes described, or hinted at, in the Puranas, and the descriptions seem to you strange, grotesque and unintelligible. Many of our learned men, who know a little of modern science, laugh at the ancient Sages who tried to describe these extraordinary forms, unlike anything that the human mind can conceive. But the Sages knew something more than modern science knows; they knew archetypal forms, the basis of all forms, and those strange creatures that you read of in the early pauranic histories are archetypes, and not forms as they exist on the lower planes, I know of no language, of no description, which

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conveys an idea of this wondrous building, better than you can find in the pauranic accounts, dim, strange and grotesque as they may seem. They are at least the best description that human language is able to give.

The Archetypal Forms

Let us come to the next point. Every Round, as I told you yesterday, produces an evolution of a particular kind, elemental, mineral, vegetable, animal, human. The other forms, that are not yet born on to a Globe of the Chain, none the less exist in the mind of the creative Logos. They surround these Globes as embryos, so that in the atmosphere of the Globe you might read its history. That is one of the things meant by the phrase "reading in the astral light." Thus on the first Globe, in the first Round of our Chain, the Fathers form the archetypes of the three elemental kingdoms and of the mineral; only the types of the highest elemental kingdom are mature and complete; those of the middle and lower elemental kingdoms are embryonic types, and those of the mineral kingdom are mere germs, though representing all that will be contained in the perfected mineral kingdom of the fourth Round. The first class of the Fathers possessed of fire produces these archetypes in filmy matter populating with them the fiery Globe. In the

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atmosphere of the Globe, surrounding it, the other three classes of these Fathers are busy with the embryos of the future vegetable kingdom for the second Round, with the embryos of the animal kingdom for the third Round, and with the embryos of the human kingdom for the fourth Round ; these have no resemblance to the future vegetable, animal, and human forms, but are mere crystallisations—if the word may be used of matter so tenuous—aggregations of material ; these embryos are in the womb of nature as embryos in the womb of the mother, and truly has it been written that when we come to understand the mystery of human growth, the whole chart of creative activity will lie open before our eyes.

Globes B and C

On that first Globe A our Fathers are busy : they form the archetypes as aforesaid, they clothe themselves in the forms they have made, and then pass rapidly through the embryonic forms in the atmosphere around, touching them with the first thrill of nascent foetal life ; they pass to the second Globe, Globe B, where they shape the multiplied concrete forms which spring out from the archetypal original. Little change is perceptible in the form in the atmosphere : the whole stress is on the elemental and mineral, in which much progress is made.

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Then to the third Globe of the Chain, Globe C, where they shape far denser forms: but still it is but the densification of the fire, as you might see in a fire the layers of the whiter and the yellower flame, and then a redder glow; only such differences are there in the fire of the successive Globes.

Globe D, the Earth

At last they come to the Earth, whereon the mineral touches the physical, the other forms remaining still in the atmosphere around. The germinal forms of minerals dimly appear in our growing fiery earth as tenuous films, and so on until the seventh Globe is reached and the whole germinal mineral kingdom is formed, although formed only in filmy shapes, not minerals as you know them—solid, crystalline, or in many other forms—but always as glowing gaseous masses; everything that now exists in the mineral kingdom is found on the last Globe of that first Round, in filmy, tenuous germs, to be enriched, densified, strengthened, and made complicated, in the succeeding Rounds.

Globes E-G

We may sum up their task by saying that on Globe A they give the seven archetypal forms for each kingdom; on Globe B they multiply forms containing the essentials of each archetype; on

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Globe C they densify these forms ; on Globe D they shape them in yet denser matter ; on Globe E they make them more complex and slightly refine them ; on Globe F they build them of finer matter ; on Globe G they finally perfect them. This is the method on every Round, and thus the Fathers work, though on the first Round only do they gather the matter round themselves, and dwell within it for awhile to assimilate it. They only use in their building the four upper sub-planes of the matter of each plane.

Geometrical Progression

Now as the first class of the Fathers possessed of fire do this work on each Globe, the ex-lunar Monads arriving on the terrene Chain, slip into the forms they shape and leave. The Monads flowing from the Moon pass first into the elemental kingdoms, and through them into the mineral and other forms left by the Fathers. The seven classes of them, as we saw yesterday, are at different stages of evolution, and hence show ever decreasing powers from the highest to the lowest. Some, the youngest, had scarcely touched sentient life on the lunar Chain ; others had passed through the lunar kingdoms and had reached the types of lunar animal forms. Now this difference of growth, of evolution of consciousness, has one remarkable effect. The

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more the Monad is evolved, the more rapid his progress through the kingdom of forms. Hence an ever-increasing gulf divides class from class as they evolve. The lower ones fall further and further behind, because of the swiftness of the progress of the more developed. I can perhaps best symbolise that—only symbolise it, for the difference is by $\frac{1}{7}$ of retardation in every class—if I remind you of the arithmetical way of increasing by addition or by powers. Suppose I start with 3 and go on adding 3; then we get 3, 6, 9, 12. That might be taken as symbolical of one rate of progress. Now suppose I proceed by geometrical progression—3, 9, 27, 81. My first only gave me 12 at the 4th remove; my second gives me 81 at the 4th remove; and the difference of amount is caused by the difference of the rate of progression. Something of that sort occurs with these ex-lunar Monads: so that, on Globe A, when the first class of them has reached the lowest of the seven stages of the sub-organic human form, having passed through forty-three types of form, the last class has only passed through one stage, that of the lowest in the seven stages of the lowest elemental kingdom. The first proceeds seven times as fast as the last. At the end of the first Round, the first class of ex-lunar Monads have passed through forty-nine evolutionary stages of form, seven stages in each of the seven kingdoms. The lowest, the seventh

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class, have during the same time passed through only seven evolutionary changes of form, the seven which make up the lowest elemental kingdom. During the remaining Rounds those of the first class do not pass through the lower kingdoms, but enter the human directly. When the first Round is over, pralaya supervenes, and there are ages of rest, ere yet again the work of the building of forms proceeds.

The Second Round

Then the second Round begins; and the second great class of the Fathers possessed of fire take up the work. They bring down the archetypes of the vegetable forms to Globe A, work them into concrete forms on Globe B, densify them on Globe C, and these touch the physical on Globe D, the animal and human remaining in the atmosphere, and all progressing; and the human embryos which, in the first Round, only took on the strange crystalline kind of form analogous to the mineral kingdom, now spread out like a plant or a tree in a gigantic filamentous shape, nothing recognisable as human, though still to be found in human embryonic growth with the impress of the vegetable kingdom on it. Gaseous particles are built into all bodies throughout this Round, particles of the third sub-planes.

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SD¹ I 260; SD¹ I 303: "The *Second* Round brings into manifestation the second Element—AIR."

The Third Round

We pass on to the third Round: the worlds are becoming far denser than they were, though still luminous and ethereal. Now animals are developing. The third great class of the Fathers possessed of fire are in charge of this Round, as the work of densification goes on, they bring down the archetypes of the embryonic animals, and work them into concrete forms, which, on Globe D, take more definite and more exact shapes. Looking at the human embryos, which have received a large addition in numbers from the second Round,¹ we see them, still in the atmosphere around the Globe, taking on strange animal shapes, monstrous, to our eyes repellent, and they appear as huge ape-like creatures, with the stamp of the animal kingdom branded deeply into the embryonic form. The human embryo still shews this stage in his growth. Watery particles are built into all bodies during this round, particles from the second subplanes.

SD¹ I 260; SD¹ I 304: "The *Third* Round developed the third Principle—WATER."

¹ See *ante* p. 58.

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The Fourth Round

The fourth Round opens. The fourth class of the Fathers possessed of fire, the densest in form, possessing the ethereal body, comes to its work, and the archetypes of men are brought down to the first Globe: wondrous archetypes and beautiful are they, showing what man will be as well as what man is, for the archetypes of the seven Races are there. The sixth and the seventh stand out radiant in the splendour of their beauty, and hint at what the developed types will be in the Races and the Rounds that lie in front. Now, coming down slowly, multiplying, densifying as they come, we see the forms which are to be produced on the fourth Globe—our earth. At last we touch the solid ground. We seem now to breathe again after our flight through space. We have come to the earth, not quite as we know it indeed, but still our own earth, and therefore more familiar.

SD' I 260; SD' I 304: "The *Fourth* [Round] transformed the gaseous fluids and plastic form of our Globe into the hard, crusted, grossly material sphere we are living on. Earth has reached her fourth Principle."

SD' II 715; SD' IV 283: "In the Esoteric Doctrine sedimentation began *in this Round* approximately 320,000,000 years ago." See also III 312-3.

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The Earth in the Fourth Round

Having arrived here and taken breath, let us look at our world for a moment. Strange world, a world of such terrible turmoil, of such gigantic convulsions of nature, that you can hear nothing but the crash of falling mountain summits, the roar of volcanoes as they throw up the burning lava, the dash of giant waves loaded with rocks, with avalanches of lava, which they have picked up as they rushed in mighty billows, and toss up as though in play, masses that are almost mountains: fire breaking out everywhere, storm, whirlwind and tornado—one vast turmoil and turbulence where you would think that life could not exist. It recalls the first Round in miniature save that the greater density of matter makes the crash and tumult far greater than in those subtle worlds. But here, too, fire seems the dominant agent, fire furious, tumultuous. For 20 crores [200,000,000] of years these convulsions go on "uninterruptedly, after which they become periodical and at long intervals."¹ The Fathers are here, master of all this tumultuous turmoil of matter.

Three hundred million years have passed away in this fourth Round, on Globe D, and the nature-spirits have been busily at work forming minerals, vegetables, and animals of the lower kinds.

¹ Commentary, quoted in *Secret Doctrine*, II, 236.

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SD' II 52, 68, SD' III 63, 78: "The Wheel whirled for thirty crores (of years, or 300,000,000). It constructed forms. Soft stones, that hardened (minerals); hard plants, that softened (vegetation). Visible from invisible, insects and small lives [serpents]. She (the Earth) shook them off her back, whenever they overran the mother. After thirty crores of years she turned round. She lay on her back: on her side. . . . She would call no sons of Heaven, she would ask no sons of Wisdom. She created from her own bosom. She evolved water-men, terrible and bad." "The (astral) mineral, vegetable and animal kingdoms up to Man have taken to evolve 300,000,000 years."

In the midst of the great turmoil they labour, and out of the remnants of the preceding Round they have taken the empty shells of forms, left when the life-wave left Globe D, and have tried to shape them into new living organisms—they are strange hybrid monsters of all mixed kinds of generations, half human and half animal; reptilian forms of all sorts and kinds appear, amid the fires and the whirling spray and clouds: they were produced by the "prentice hand of nature" as science might say, but we see them as works of the lower Gods, the nature-spirits, unassisted by the guiding power of the Lords of form. The Lords come to look if the earth is ready for the making of man, when the incessant turmoil is nearing its ending; all these lower forms are swept away, and there the earth lies, a vast ocean of heaving tepid water, emptied

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of inhabitants, solid hard ground beneath the watery desert.

SD' II 55, 57 ; SD' III 65, 67 : " The water-men, terrible and bad, she [Mother Earth] herself created from the remains of others (from the mineral, vegetable and animal remains), from the dross and slime of her first, second, and third (Rounds) she formed them. The Intelligencies came and looked. The Intelligencies from the bright Father-Mother (Solar-lunar), from the white regions they came, from the abodes of the Immortal-Mortals." " Displeased they were. 'Our flesh is not there (they said). This is no fit form for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink. Let us dry them (the waters).'"

The Imperishable Sacred Land

At one point, gradually, the first land appears. It is the peak of Mount Meru ; it is the Cap of the North Pole ; it is the beginning of the imperishable Sacred Land, the Holy Land, the Land of the Gods, called also the White Island, the Central Land, and sometimes Rose-apple Island, the name given to the earth as a whole. The Parsis call it Airyana Vaejo, and say truly that their great prophet Zarathushtra was born there. Mount Meru, the axis of the globe, though emerging at the Pole, has its roots struck deep in the Himalayan chain, the " belt of the earth."

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SD' II 6, 400 ; SD' III 19, 399 : "The Imperishable Sacred Land. The reasons for this name are explained as follows : This 'Sacred Land' is stated never to have shared the fate of the other continents, because it is the only one whose destiny it is to last from the beginning to the end of the evolution throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a Seed for the future seed of humanity." "In the first beginnings of (human) life, the only dry land was on the right end (the North Pole) of the sphere, where it (the globe) is motionless. It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole evolution of our Round. The whole earth was one vast watery desert, and the waters were tepid. There, man was born on the seven zones of the immortal, the indestructible of the evolution. . . . It is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes . . . It was the belt, the sacred Himalaya, which stretches around the world . . . Occultism points to the Himalayan chain as that 'belt,' and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himalaya in which lie the roots of Meru, which mountain is north of the Himalaya. Meru is *not* 'the fabulous mountain *in* the navel or centre of the earth,' but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the 'central ; land 'that never perishes.'

Slowly that land emerges from the swelling waves of the tepid watery globe, and like the lotus of seven

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leaves, their centre Mount Meru, at the Pole, seven great promontories of land appear, to the edges of which the name Pushkara¹ is sometimes given, though this name belongs more accurately to the seventh continent, and those promontories and their centre form the Imperishable Land. On that Land every human Race in turn is to be born, no matter whither it be led after its birth. It is the birth-place of every Race under the rule of the Lord of the Pole-Star. "The Pole-Star has its watchful eye upon it, from the dawn to the close of the twilight of a Day of the Great Breath."² That land appears, and is ready to receive its inhabitants, and the climate is an exquisite spring; and the cry goes out, the ringing cry of the Lords who are the Governors of all.

The First Shadow Race

Listen to the stately rhythm of the Stanzas of the *Book of the Wisdom*:

"The Great Lords called the Lords of the Moon, of the airy bodies: 'Bring forth men, men of your

¹ [SD¹ II 403; SD⁴ III 402]

² Commentary, SD¹ II 6; SD⁴ III 20.

[*Man, Whence, How and Whither* (ed. 1913, p. 103): "The use of these occult symbols misled the readers of *The Secret Doctrine* (perhaps even its writer) into the mistake that the 'Pole' and 'Star' mentioned in the Occult Commentary were the physical North Pole and North Star. I followed this mistaken idea in my *Pedigree of Man*."]]

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nature. Give them their forms within. She (Mother Earth or Nature) will build coverings without. Males-Females will they be. Lords of the Flame also'.....They (the Moon Gods) went each on his allotted land; seven of them, each on his lot. The Lords of the Flame remained behind. They would not go, they would not create. The Seven Hosts, the Will-(or Mind)born Lords, propelled by the Spirit of Life-giving, separate men from themselves, each on his own zone. Seven times seven shadows of future (mindless) men were born, each of his own colour and kind, each inferior to his Father. The Fathers, the boneless, could give no life to beings with bones. Their progeny were phantoms, with neither form nor mind. Therefore they are called the Image or Shadow Race.¹

There are four classes of lunar Monads ready for human incarnation, and the Fathers possessed of fire, descending on our earth on the Imperishable Land, separate off from their own ethereal bodies a "shadow," a seed of life, which contains within it the potentialities of developing into the human form. It is huge, filamentous, sexless, an empty phantom, floating about in the dense atmosphere and in the seething seas.

SD¹ II 102; SD¹ III 110: "How are the (real) Men born? The Men with minds, how are they

¹ Stanzas. SD¹ II 17; SD¹ III 29.

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made? The Fathers call to their help their own fire, which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar fire (the Spirit in the Sun). These three (the Fathers and the two fires) produced in their joint efforts a good form. It (the form) could stand, walk, run, recline and fly. Yet it was still but a shadow with no sense. . . . Thus primitive man was, when he appeared, only a senseless 'phantom.' This creation was a failure."

They sway and drift about, huge, indefinite, protista-like forms in ethereal matter, with changing outline, containing the seeds of all forms, gathered up by the Fathers during preceding evolutions, of a moon-like colour, yellow-white of varying shades. Within the fourth classes of the Fathers who thus gave the seed of life for the shaping of the form of their progeny, physical man, there were, as we have seen, seven distinct sub-classes, and each sub-class populates one of the seven promontories: "Seven of them each on his lot . . . separate men from themselves each on his own zone." But the phrase occurs: "Seven times seven shadows of future men were born," and the question naturally arises: whence this seven-fold increase? Each class of these Fathers not only showed its seven sub-classes, as previously mentioned, at different stages of growth; but each of these seven sub-classes, successive grades of evolution, also contained members of each of the seven types, also spoken of earlier,

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and thence the "seven times seven." The ex-lunar Monads, being themselves at such different grades of evolution, could not have found fitting tabernacles in shadow-forms of one evolutionary grade. According to the respective stages reached by the four classes in their upward climbing through the preceding three and a half Rounds, were the respective shadow-forms into which they passed. Many forms, many kinds, many shades, were needed, so that each Monad might find his appropriate tabernacle, and the forty-nine orders provided yielded the necessary conditions.

These protista-like forms, oozed out from the ethereal bodies of their progenitors—as the etheric double may be seen oozing out from the side of a medium—were the first human Race. "Human?" you say. "But what is this, that calls itself human, this strange spreading indefinite form, more like a piece of slimy ooze, like the supposed Bathybius, than a human being. Why do you call it human?" Why do you call human, in the womb of the mother, the first foetal conglomeration of cells, unlike the human form? Why do you call it a *human* embryo? Because in that form, which is not human, the future man is evolving and the development must be human, can be nothing else. And therefore, though the form has nothing of human appearance in it, though it be but the mere

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embryo of the coming man, none the less we stamp it "human," for the Monad brooding over it has reached the human stage, and we name the form by the life within it and not by the mere outward similitude. And therefore we also say that the first human Race is here.

These huge forms are drifted about hither and thither, senseless and passive. As we have seen, the consciousness, being on the spiritual level, can very slightly affect these clumsy bodies, which only show vaguely the sense of hearing and a dim consciousness of fire. Because such consciousness as touched them was of so lofty a character, they are sometimes spoken of as the Race of the Gods; also as sons of Yoga—the Fathers sending out their shadows when immersed in yogic meditation—and even the self-born, as not being produced of human parents. They are the second Adam of the Jewish Scriptures. The Fathers have given out their etheric shadows, have animated them with their own electric fire, galvanised them, as it were, into activity; the Sun aided in the task by sending upon them his vivifying beams, the solar fire, in answer to the cry of the Ruler of the nature-spirits for his help: "These three produced by their joint efforts a good form. It could stand, walk, run, recline or fly. Yet it was still but a phantom, a shadow with no sense." The presiding planet of the first Race is

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the Sun, or rather the mystic planet Uranus, that he represents.

SD¹ II 29; SD⁴ III 42: "The First (Race) is born under the Sun."

Methods of Procreation

Multiplication of these beings was by fission or by budding, the only forms of reproduction possible for them, as even to-day for the protista, their nearest physical likeness. They grew, expanding in size, and then divided, at first into two equal halves, and in their later stages into unequal portions budding off progeny smaller than themselves, that grew in their turn and again budded off their young. A study of the amoeba and the hydra will make the reproductive methods clear.

"The progressive order of the methods of reproduction, as unveiled by Science, is a brilliant confirmation of Esoteric Ethnology. 1. *Fission*. (a) As seen in the division of the homogeneous speck of Protoplasm, known as Moneron or Amoeba, into two. (b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. 2. *Budding*. A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the

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original organism ; *e.g.* many vegetables, the sea-anemone, etc. 3. *Spores*. A single cell thrown off by the parent organism, which develops into a multicellular organism, reproducing the features of the latter, *e.g.* Bacteria and mosses. 4. *Intermediate Hermaphroditism*. Male and female organs inhering in the same individual ; *e.g.* the majority of plants, worms, and snails, etc. ; allied to budding. 5. *True Sexual Union*. The later Third Root Race." (SD¹ III 173-4).

No definite sub-races can be spoken of in this first Race, though you may mark seven stages of growth, or evolutionary changes. Nor do any die ; "neither fire nor water could destroy them" ; fire was their element, of water they were unconscious. When the time is ripe for the second Root Race to appear, the nature-spirits build round the shadows denser particles of matter, forming a kind of stiffer shell on the outside, and "the outer of the first became the inner of the second."¹ Thus imperceptibly the first Race vanished into, merged in, became, the second, and the shadow, which was all the body of the first, became the etheric double of the second.

SD¹ II 138 ; SD¹ III 146 : "The First Root-Race, the 'Shadows' of the Progenitors, could not be injured or destroyed by death. Being so ethereal

¹ SD¹ II 16-18 ; SD¹ III 29-31.

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and so little human in constitution, they could not be affected by any element—flood or fire. But their 'Sons,' the Second Root-Race, could be and were so destroyed. As the Progenitors merged wholly in their own astral bodies, which were their progeny, so that progeny was absorbed in its descendants, the 'Sweat-born.' These were the Second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies."

SD¹ II 121; SD¹ III 129: "'When the Race became old, the old waters mixed with the fresher waters; when its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life. The outer of the first became the inner of the second. The old wing became the new shadow, and the shadow of the wing.' The old (primitive) Race merged in the Second Race, and became one with it. This is the mysterious process of transformation and evolution of mankind. The material of the first Forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the Forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died*. Its 'men' melted gradually away, becoming absorbed in the bodies of their own 'Sweat-born' progeny, more solid than their own. The old Form vanished and was absorbed by, disappeared in, the new Form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material, was used for the formation

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of the new being, to form the Body and even the inner or *lower* Principles or Bodies of the progeny. When the 'Shadow' retires, *i.e.* when the Astral Body becomes covered with more solid flesh, man develops a Physical Body. The 'Wing,' or the ethereal Form that produced its Shadow and Image, becomes the Shadow of the Astral Body and its own progeny."

The Hyperborean Continent

During the ages of unknown length through which the first Race lived, the earth was settling down into quieter conditions, and cataclysms were local, no longer general. More land slowly appeared above the surface of the watery desert, stretching out from the promontories of the first continent, and forming a vast horseshoe, the second continent, called the Hyperborean. It occupied the area now called northern Asia, joining Greenland and Kamtschatka, and was bounded on the south by the great sea which rolled where the Gobi desert now stretches its wastes of sand; Spitzbergen formed part of it, together with Sweden and Norway, and it extended south-westwards over the British Isles: Baffin's Bay was then land, which included the islands now existing there. The climate was tropical, and richly luxuriant vegetation clothed the sunny plains. We must not connect with the name Hyperborean the associations now carried with it,

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for it was a glowing gladsome land, full of exuberant vitality. The name Hyperborean took on its gloomy associations in later days, when the land had been swept of its inhabitants by a change of climate, and many cataclysms had broken it up.

SD¹ II 7, 401 ; SD¹ III 20, 400 : " The Hyperborean [is] the name chosen for the Second Continent, the land which stretched out its promontories southward and westward¹ from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes . . . was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year even now. The nocturnal shadows never fall upon it, for it is the *land of the Gods*, the favourite abode of the god of light, and its inhabitants are his beloved priests and servants." " During the Second Race more land emerged from under the waters. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen on Mercator's projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west [of Greenland ?], and the other Kamschatka, the two ends being united

¹ Meant is probably, " south-west " from Greenland. (A.A.)

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by what is now the northern fringe of the coasts of Eastern and Western Siberia."

The Second Golden Race

The second Race appears, as we have seen, and it shows during its existence two marked types, responding slightly to the Soul consciousness; it shows the duality which is characteristic of that consciousness, coming out in its physical changes, as in its two senses of hearing and touch, and its consciousness of fire and water, already noted in following the Monadic evolution. They are called the children of the Sun and the Moon, "the yellow Father and the White Mother,"¹ hence of fire and water, and they were born under the planet Jupiter. Their colour was a golden-yellow, sometimes glowing almost into orange, sometimes of palest lemon shades, and these gorgeously-hued forms, filamentous, tree-like often in shape, some approaching animal types, others semi-human in outline, very heterogeneous in appearance, drifting, floating, gliding, climbing, crying to each other in flute-like notes, through the splendid tropical forests, brilliantly green in the sunlight, with flowering creepers starred with dazzling blossoms—all these make up a picture of gorgeous hues, the splendour of nature in her exuberant youth, running over with life,

¹ SD¹ II 109; SD⁴ III 117.

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movement, colour, outlines sketched in with a giant's hand, colours flung from an overflowing palette.

Two main types appear, as just said, in this second Race, the earlier and the later. In the first type there is no trace of sex, they are a-sexual, and it multiplies by expansion and budding like the first Race; as the forms become harder, coated with a thicker shell of earthy particles, this form of reproduction becomes impossible, and small bodies are extruded from them, figuratively termed "drops of sweat," since they ooze out like sweat from the human skin, viscid, opalescent, and these gradually harden, grow, and take on various shapes.

SD' II 116; SD' III 124-6: "The Second Race (was) the product by budding and expansion; the a-sexual (form) from the sexless (shadow). Thus was, O Disciple, the Second Race produced. What will be most contested by scientific authorities is this a-sexual Race, the Second, the fathers of the 'Sweat-born' so-called. 'Budding' is the very word used in the Stanza. How could these Shadows reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal a-sexual, and even devoid as yet of the vehicle of desire, which evolved only in the Third? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the *Amoeba*, only on a more ethereal, impressive, and larger scale. When the season of reproduction arrives, the sub-astral 'extrudes' a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till

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it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura ; just as we see living cells reproducing their like by growth and subsequent division into two."

You may remember how it is said in the Puranas that all races were born from the pores of the skin of their ancestors. You may remember how Virabhadra, sent by Mahadeva to break up Daksha's sacrifice, produced myriads of strange forms from the pores of his skin. Many traces of this mode of reproduction are to be found in the pauranic stories, and these facts in the evolution of the physical side of man will enable you to understand the meaning of those stories better than you did before. In process of time slight indications of sexuality begin to appear in these "Sweat-born" of the second Race, and they shew within themselves adumbrations of the two sexes, and hence are spoken of as latent androgynes. As we study the development of the lower kingdoms to-day, we see all these stages still persisting, and realise how steadily the nature-spirits have been guided along a single plan, endlessly modified in details but ever the same in principles. From germs thrown off by these second Race "men," the mammalian kingdom was gradually developed in all its immense variety of forms, the animals below the mammalian being shaped by the nature-spirits from the types elaborated in

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the third Round, sometimes aided by human emanations.

SD¹ II 180; SD⁴ III 187: "From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the wheel before (previous, Third Round), and from cast-off dust, the first animals (*of this Round*) were produced. The Occult Doctrine maintains that in this Round the mammals were a later work of evolution than man."

The Lemurian Continent

Meanwhile the earth is slowly changing; "The great Mother travailed under the waves . . . she travailed harder for the Third (Race), and her waist and navel appeared above the water. It was the Belt, the sacred Himalaya, which stretches round the world."¹ The huge sea to the south of the Hyperborean covered the desert of Gobi, Tibet and Mongolia, and from the southern waters of this the vast Himalayan chain emerged. Southwards the land slowly appeared, stretching from the foot of the Himalayan range, southward to Ceylon, Sumatra, to far off Australia and Tasmania and Easter Island; westwards, till Madagascar and part of Africa emerge, and claiming Norway, Sweden, east and west Siberia and Kamschatka from its predecessor—a vast continent, the huge Lemuria,

¹ Commentary. SD¹ II 400; SD⁴ III 899.

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cradle of the Race in which human intelligence appeared. Shalmali, it is called in ancient story.

SD¹ II 7, 324; SD¹ III 20, 323: "The Third Continent we propose to call Lemuria. The name is an invention, or an idea, of Mr. P. L. Selater, who between 1850 and 1860 asserted on zoological grounds the actual existence in prehistoric times of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands." "Lemuria, as we have called the Continent of the Third Race, was then a gigantic land. It covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Shamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W."

In the course of ages, the vast continent undergoes many disruptions, and is broken up

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into great islands. Volcanic outbreaks, mighty earthquakes, from time to time shiver huge fragments from its giant bulk. A slow sinking begins at Norway, and that ancient land disappears for a while from sight. 700,000 years before the Tertiary, the Eocene of the Tertiary, began, there was a great outburst of volcanic fire, chasms opened up in the ocean floor, and Lemuria, as Lemuria, disappeared, leaving only such fragments as Australia and Madagascar behind, as traces of its story, with Easter Island, submerged and re-uplifted.

SD¹ II 433, 313; SD¹ III 431, 314: "Says a teacher [*The Mahatma Letters*, p. 151]: 'In the Eocene age, even in its very first part, the great cycle of the [mixed Third and] Fourth-Race men, the (Lemuro) Atlanteans, had already reached its highest point (of civilization), and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking.' Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period." "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary age (the Eocene)."¹

¹ [According to SD¹ II 710; SD¹ IV 279, this would be at least 7,360,000+1,600,000=10 million years ago. But according to SD¹ I 439; SD¹ II 157 this was only 4 million odd years ago (A.A.)] "Easter Island—part of a continent

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During the life of Lemuria, at about the middle of its racial development, took place the great change of climate, which slew the remnants of the second Race, together with their progeny, the early third. "The axle of the wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the sweat-born; people knew snow, ice, frost, and men, plants and animals were dwarfed in their growth."¹ The gorgeous hues of the tropics faded away before the breath of the ice-king; the polar days and nights of six months began, and for a while the remnants of the Hyperborean showed but a scanty population. Beyond it, in the polar region, smiled ever the Imperishable Sacred Land.

The Gigantic Third Race

The third Race showed out, as we might expect from analogy, three strongly marked types, which we will call the early, middle, and later third. As the first Race, in touch with Spirit, showed a unity;

[Lemuria] buried under the seas four million years ago. . . . The Third Earth [Lemuria] had everything consumed on it after the *separation* [of the sexes], and went down into the lower Deep (the Ocean). This was *twice* eighty-two cyclic years ago. Now a *cyclic* year is what we call a *sidereal* year, and is founded on the precession of the equinoxes, or 29,868 years each, and this is equal, therefore to 4,242,352 years."

¹ Commentary. SD¹ II 329; SD⁴ III 329.

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as the second, in touch with Spirit-Soul, a duality; so did the third, in touch with Spirit-Soul-Mind, show a triplicity.

In type I, the early third, the mode of reproduction is similar to that of the later second—the extrusion of soft, viscid bodies, the “sweat”; these bodies harden during the second sub-race: “the drops become hard and round. The Sun warmed it; the Moon cooled and shaped it; the wind fed it until its ripeness.”¹ The soft bodies gradually became encrusted, and took the form of eggs, the ovum, which thenceforth, even to the present day, is the natal home of the germ. Within the egg, now, the form passed its earlier stages of growth, more human in outline, latently androgyne. The early third includes two sub-races; the first sub-race was sweat-born, and the sexes scarcely showed within the body; the second sub-race was still sweat-born, and evolved into definitely androgynous creatures, distinctly human in type, the outer covering of the envelope hardening. Sons of passive Yoga these are called, so abstracted they seem from outer things. In type II, the middle third, in the third sub-race, the young creature developed within the envelope, which was now a shell, evolved double sexual organs, and when born, by the breaking of the envelope, was fully developed—like

¹ Stanzas. SD¹ II 131; SD⁴ III 139.

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the chick of the present day—able to walk and run; they were the hermaphrodites, of whom we shall hear again presently, for they became the vehicles of the Lords of Wisdom, and this phase is taken as the name of the middle third; in the fourth sub-race, reproduction was still by eggs, but in the developing creature one sex began to predominate over the other, until, from the egg, males and females were born; as this process went on, the babes became more helpless, and by the end of the fourth sub-race, the young creature could no longer walk, on emerging from the protective envelope. The human embryo still reproduces these stages in its developments; it shows the amœba-like form of the first Race; the filamentoid form of the second; the sexlessness of the early stages is replaced by an androgynous state, and slowly male or female predominates, determining the sex, as in the third; it may be noted that the traces of sex-duality never disappear, even in maturity, the male retaining the rudimentary organs of the female, the female of the male.

SD' II 132, 166; SD' III 140, 173: "The First Race having created the Second by 'budding,' the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method. While the early sub-races [1st to 3rd] of the Third

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Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—that served as an extraneous vehicle for the generation therein of a foetus and child, the mode of procreation by the later sub-races [4th to 7th] changed, in its results at all events. The little ones of the earlier sub-races were entirely sexless, shapeless even for all one knows; but those of the later sub-races [4th] were born androgynous. It is [in the 5th sub-race of] the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bisexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first to beings in which one sex predominated over the other, and finally to distinct men and women." "The 'Sons of Passive Yoga.' They issued from the second human race, and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our Race."

It is interesting to notice the many traces in Hindu literature, in the "myths" that are truer than history, of the varied modes of reproduction current in early days; in the account of Daksha's sacrifice various modes are given: "from the egg, from the vapour, vegetation, pores of the skin, and, finally, only, from the womb." ¹

¹ SD ¹ II 183; SD ¹ III 189 quoting the *Vayu Purana*.

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The Separation of the Sexes

In type III, the later third, the fifth sub-race at first still reproduces itself by extruded eggs, within which the human babe matures, but gradually the egg is retained within the mother, and the child is born, as at present, feeble and helpless ; in the sixth and seventh sub-race, sexual reproduction is universal. This later third is ready for the reception of the Mind-sons.

The separation of the sexes, in the fourth sub-race, in the middle third, took place in the later part of the Secondary Period, 18,000,000 years ago, the race having then existed for at least 18,000,000 years and perhaps for much longer ; for it began in the Jurassic period of the Secondary, or Mesozoic age, the Reptilian period, as it is sometimes called.

SD¹ II 156, 149, 69 ; SD¹ III 164, 157, 79 : "The mind-born, the boneless, gave being to the will-born with bones ; this took place in the middle of the *Third Race*, 18,000,000 years ago." "Physical [and sexual] humanity has existed upon it [the earth] for the last 18,000,000 years." "The figures 18,000,000 of years embrace the duration of *sexual, physical, man*." [To be exact] "the number that elapsed since the 'Vaivasvata Manvantara'—or the *Human* [sexual] Period—up to the year 1887, is just 18,618,728, years."

After this the earlier sub-races perished off quickly, chiefly in the catastrophe already spoken of. The Divine Kings, as we shall see, came to

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earth before the separation of the sexes, taking from the middle third their best forms; the Divine Androgynes, the Divine Hermaphrodites, they were called, and they moulded these forms into divinest beauty, towering giants, splendid in figure and feature. With their coming, and the subsequent separation of the sexes, ended the Golden Age of the earth.

SD' II 201; SD' III 206: When the Third separated and fell into sin by breeding men-animals, these (the animals) became ferocious, and men and they mutually destructive. Till then there was no sin, no life taken. After (the separation) [of the sexes] the Golden Age was at an end. The eternal Spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels). The wise Serpents and Dragons of Light came, and the precursors of the Enlightened (the Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (the Eden of the first Races) which had turned into a white frozen corpse."

The early third was born under Venus, and under this influence the hermaphrodites were evolved; the races separated under Mars, who is the embodiment of Desire, the passion-nature. Like all the forms then on earth, man was gigantic in bulk, compared with his present size; he was the contemporary of the pterodactyl, the megalosaurus,

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and other gigantic animals, and had to hold his own among them.

SD¹ II 29-33; SD¹ III 41-45: "Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Intelligence spiritually, and from the palace (house, the planet) of that Intelligence physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Jupiter; the third under Mars (the 'fiery-bodied,' [and also under] Venus; the fourth under the Moon and Saturn, the evil-eyed, and the dark); the fifth under Mercury." "It is through Venus that the 'double ones' (the Hermaphrodites) of the Third Root Race descended from the first Sweat-born." "Every sin committed on Earth is felt by Venus. The Teacher of the Third Race is the Guardian Spirit of the Earth and Men." "Every world has its parent star and sister planet. The Earth is the adopted child and younger brother of Venus." "Therefore the two are called 'Twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Venus."

Organs of vision were evolved in this third Race, at first the single eye in the midst of the forehead later called "the third eye"—and then the two eyes; but these were little used by third Race men till the seventh sub-race, and only in the fourth Race—the third eye having retreated inwards, to become the pineal gland—did they become the normal organs of vision.

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SD' II 306, 301 ; SD' III 307, 302 : " The possession of a physical *third* eye was enjoyed by the men of the Third Root-Race down to the middle period of the Third Sub-Race of the Fourth Root-Race, when the consolidation and perfection of the human frame made it disappear from the outward anatomy of man. Psychically and spiritually however, its mental and visual perceptions lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether before the submergence of the bulk of the Atlantean continent." " The Third Eye was gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the Lemurians."

The colour of the third Race is red, varying much in its shades.

SD' II 227 ; SD' III 230 : " The First [Sub] (Race) [of the Third Root-Race] on every zone was moon-coloured (yellow-white) ; the Second, yellow like Gold ; the Third, red ; the Fourth, brown, which became black with sin. The first seven (human) shoots were all of one complexion in the beginning. The next seven, (the sub-races) began mixing their colours."

The Divine Androgynes are of a glorious red-gold hue, indescribably glowing and splendid, and adding largely to the glory of their general aspect, the single eye flashing like a jewel from its dazzling setting. It is a shock to turn from them to the earthen reds of the crude and clumsy forms of the

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first men and women after the separation. Gigantic in height and correspondingly broad, they give the impression of tremendous power, as far beyond the men of our own generation as the Anoplatheridæ and Paleotheridæ, which surround them in their later days, are beyond the oxen, deer and pigs, and the horses, tapirs and rhinoceroses that have descended from them. The head with retreating forehead, the dully lurid eye, glowing redly over the flattened nose, the projecting heavy jaws, offer a repulsive *ensemble* according to the modern taste. The memory of the third eye persisted in Grecian story, where we read of the one-eyed "Cyclops," as the one-eyed were called in later days, and of Ulysses, a man of the fourth Race, slaying a Cyclops of the third—he who had a central eye. That third eye, developed under the influence of the Monad, of the Spirit in man, possessed far greater powers of vision than the two later eyes, or, to speak more accurately, offered less obstruction to the perceptive power of the Monad; but as the Monad drew back before the intellect, the physical triumphed, and the two feeble organs of vision, that are called our eyes, were gradually developed, greater obstacles to the wide power of perception of the Monad, but yet giving a sharper definition of objects, and on the way to a keener vision than before. The third eye gave impressions of the physical in the mass rather than

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in detail, and the temporary closing in was the way to clearer sight.

SD' II 294 ; SD' III 295 : " The third eye was at the back of the head. There were four-armed human creatures in those early days of the male-females (hermaphrodites) ; with one head, yet three eyes. They could see before them and behind them. A Kalpa later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim ; and co-ordinately the third eye commenced to lose its power . . . When the Fourth (Race) arrived at its middle age, the inner Vision had to be awakened and *acquired by artificial stimuli* the process of which was known to the old sages. . . . The third eye, likewise, getting gradually *petrified*, soon disappeared. The double-faced [front and back-eyed] became the one-faced [front-eyed], and the [third] eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the [third] eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled disciple need fear no danger ; he who keeps himself not in purity (who is not chaste) will receive no help from the 'divine eye.' The 'divine eye' exists no more for the majority of mankind. The third eye is *dead*, and acts no longer, but it has left behind a witness to its existence. This witness is now the *Pineal Gland*."

These apparent savages, savages in form, were none the less intuitional, responding quickly to the impulses sent out by the Divine Kings who ruled them, under whose tutelage they build mighty cities, huge cyclopean temples, mighty and massive,

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builded so that fragments yet remain, and Shambalah itself, the Holy City, the Sacred Dwelling-place, stands still unshaken, to tell of the strength that built, of the skill that planned. Of this civilisation a little must be said in dealing with intellectual Evolution.

SD¹ II 316 ; SD¹ III 316 : " They (the Lemurians) built huge cities. Of rare earths and metals they built. Out of the fires (lava) vomited. Out of the white stone of the mountains (marble) and the black stone (of the subterranean fires) they cut their own images, in their size and likeness, and worshipped them."

Hindu Traditions

Let us, ere leaving Physical Evolution, in which the Fathers possessed of fire play so great a part, glance at their subsequent share in racial evolution. After giving out their shadows for the first Race, they leave the earth, ascending to the Great Plane for a while. " Having projected their shadows and made men of one element (ether), the Progenitors reascend to the Great Plane: whence they descend periodically, when the world is renewed, to give birth to new men."¹ To a new Race, that is, and for the birth of a new Race they ever descend, guiding it for a while, and taking birth in it, to aid the Manu of the Race. They are reborn as the children of

¹ Commentary. SD¹ II 92 ; SD⁴ III 101.

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some of the Mind-born Sons of Brahma, the Planetary Logos, the Sons called the seven Sages, and take up again their function in the shaping of forms, elaborating the forms of the third Race for the coming changes, and preparing the Androgynes to become the vehicles of the Sons of Wisdom. After the separation into sexes, the sons of Atri, to whom the specific name of those possessed of fire is given—called in some Puranas also the sons of Marichi—preside over the further evolution of the third Race, to whom the name of Danavas is given in Hindu literature. You may remember the story of the moral deterioration of the Danavas, told in the *Mahabharata*, as egotism—the intellectual principle—takes possession of them; how the Goddess Shri dwelt with them in their early days, when they were pure and pious, and left them as they grew selfish and grasping. The Fathers became the Divine Kings of these later Lemurians, ruling under the sway of the Divine Androgynes, and teaching arts and sciences to the infant humanity in their charge. They are therefore called “the Fathers of the Danavas,” and these same beings are also “the Fathers of the Atlanteans,” appearing among them also as the early Divine Kings.

In the fifth Race, members of the four great classes appear, to aid Vaivasvan Manu in His building of the polity of the first family of that Race.

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The sons of Bhrigu, they in whom the causal body is the active vehicle, are the Somapas, the Kavyas, and the Saumyas; and these are they who gave their shadows for the typical Mental Body of the most advanced Egos then ready for incarnation, who formed the caste of Brahmanas in those early days. The sons of Angiras, the Havishmats, in whom the mental body is the active vehicle, give their shadows for the type of the Mental Body of the warrior caste. The sons of Pulastya, the Ajapas, in whom the astral body is the active vehicle, give their shadows for the type of the Mental Body of the Merchant and Artisan Caste. The sons of Vashishta—sometimes called the sons of Daksha—the Sukalins, in whom the etheric double is the active vehicle, give their shadows as the type of the Mental Body of the casteless. Each of these types having a different colour predominating in it, the four castes were called the four colours, and to the clairvoyant eye the Mental Body of each caste was at once recognisable by its dominant colour, due to the relative density of its materials.

This is the secret of the difficulty of the change of caste, apart from all moral qualifications. The Mental Body, shaped by karma for the new incarnation, has to be rebuilt if the caste is to be changed. It is not a thing that can be done by a legislative enactment, nor by the decision of any body of men.

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None the less it can be done—it has been done in the past, it is done in the present—but only by the help of the Fathers. That was the help that Vishvamitra sought by asceticism and by yoga, until he won their assistance, and they gave him a new shadow, the shadow of the Brahmana. It is not then true that change from one caste to another is impossible, nor could you regard it as impossible, if you really believed your sacred books. But it is difficult, very difficult, and can only be done by the aid of the Fathers, not by the word of man. There is the truth which lies between the two extremes, between the man who says that caste is nothing but birth, and the man who says that caste is nothing but merit. Neither of them speaks the full truth. Birth has a great deal to do with it, because the physical body and the Mental Body are modelled upon a similar plan, and because the Ego, coming with the Mental Body of one type, has the body moulded as far as possible on the same type.

So far we have traced the spiritual, we have traced the physical. To-morrow we will bring in the bridge that unites the two—the intellectual ancestry of man.

THIRD LECTURE

The Intellectual Pedigree

BROTHERS:

The Gulf between Spirit and Matter

We have studied during the last two days two lines of the ancestry of man. We traced on our first morning his spiritual ancestry, and tried to catch some glimpses of the many mighty Hierarchies of spiritual Intelligences who co-operated in the sending forth of the Spirit, of the Monad, on his long pilgrimage through the worlds. Then, on the second morning, we traced the up-climbing of Matter, ever organised into better and better forms; and we saw how this building of Matter was guided by other spiritual Intelligences, who, having conquered Matter in their own previous evolution, were fitted to control and shape it for the practically helpless incoming human Monads. Now our two lines of evolution, approaching each other, find themselves separated by a gulf. The one has been

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descending from the celestial spheres, and the other has been up-climbing from the mud and slime of earth. But they now face each other across a gulf, and there is no bridge whereby they may reach each other, whereby they may come into touch, the one with the other. That is the position in which we find ourselves this morning; and this is graphically described in an ancient Occult Commentary. It is written there: "It is from the material Worlds that descend they who fashion physical man at the new Evolutions. They are inferior Spirits possessed of a dual body (an astral within an ethereal form). They are the fashioners and creators of our body of illusion. Into the forms projected by the Fathers the two letters (the Monad, called also the Double Dragon) descend from the spheres of expectation. But they are like a roof with no walls nor pillars to rest upon. Man needs four Flames and three Fires to become one on Earth, and he requires the essence of the forty-nine Fires to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will, who complete the Man of Illusion. For the Double Dragon has no hold upon the mere form. It is like the breeze, where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (the Mind), and the form knows it not. . . . They are like the two lines of a

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triangle that has lost its bottom line." That then, is the description in the Occult Commentary of the position at which human evolution is now standing—above, the Monad, or Double Dragon—below, the physical form that knows not the overbrooding Spirit. Nothing more can be done by either of these. The Monad can come no further downwards; the Double Dragon cannot breathe the coarse atmosphere of earth. That helpless senseless empty form can mount no further; that is the phantom, the shadow, that cannot climb any higher up the ladder of evolution. It is the senseless, the weak, the powerless, that demands some help from outside.

The Bridge of Intellect

But the divine plan for the building of man cannot be frustrated here any more than anywhere else. And they descend from the heavenly spheres, they who are able to bridge the gulf between the spiritual and the material. It is the bridge of intellect they will build, the bridge of mind. Now the mind cannot be given by the Lords of the Twilight; for although they themselves possess it, it is not in them so thoroughly transcended that they are able to throw it off from them for the helping of others. Those who are able to spare of their own mind must

¹ Catechism. SD¹ II 57; SD⁴ III 67.

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of themselves have transcended mind, for only when we transcend can we give. While we still identify ourselves with anything it remains our own possession; we cannot part with it for another.

Thus the mind cannot be given by the Lords of the Twilight; they have indeed achieved intelligence for themselves, but they have not yet reached the stage in which they can give that intelligence to others. The stately poetry of the *Book of Dzyan* sketches for us the difficulty which confronted those who had done so much to shape man, but who had now reached the limit of their powers. Listen: "The Breath (the human Monad) needed a form; the Fathers gave it. The Breath needed a gross body; the earth moulded it. The Breath needed the Spirit of life; the Solar Spirits breathed it into its form. The Breath needed a mirror of its body (the astral shadow); 'We gave it our own,' said the Intelligencies. The Breath needed a vehicle of desires; 'It has it,' said the Drainer of Waters (the fire of passion and animal instinct)." So far had they gone. "But Breath needs a mind, to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the earth. 'The form would be consumed were I to give it mine,' said the great (solar) Fire. . . . Man remained an empty senseless Phantom."¹

¹ Stanzas. SD¹ II 110; SD⁴ III 113.

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Hence arose the need for some who had conquered the mind, who were the Lords of Mind, to come forward and help to awaken the powers of Mind, latent in the forms: at the same time, many of them were to incarnate within the forms, to become the Kings, the Teachers, the Guides of human evolution. These will be the Intellectual Ancestors, as the Lunar Fathers were the Physical Ancestors.

We have come to a time since when eighteen million years have rolled over our earth; eighteen million years ago the Lords of the Flame descended. Now we notice, coming to the Earth, three distinct classes of great Beings. These we will dwell upon for a moment, for, hidden in their varied nature, lies the secret of the intellectual growth of man, and by their play upon the forms, and the different stages that these forms have reached, we shall be able, when once we understand it, to solve the problem of the differences that we find in the intellectual development of the human races. Remember, on the one side, that you find among those who are called "men" such beings as are rapidly dying out; such men as the Veddass of Ceylon, arboreal beings with scarcely a language, making only inarticulate and animal cries; such beings as the wild men of Borneo, hardly distinguishable from giant apes; such men as the aborigines of Australia,

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that are so little developed in intelligence that they do not remember from one day to another, that they cannot count more than two—one, two, more, to signify all beyond two. Compare with those who are still reckoned, and rightly reckoned, within the human pale, such men as a Newton, such men as a Descartes, such men as the past great Teachers in India, or like the mighty Sage Vyasa, who still wore the human form: or take the great Teachers, the great Mystics, and range them on the one side and these backward, disappearing, races on the other. It seems as though the name "human" could scarce be stretched to cover the two, as though the difference in intelligence were too wide to be explained simply by evolution. We shall only solve the problem by an understanding of the mystery of the intellect, of the mystery of the Sons of Mind.

The Sons of Mind

Now those who come to the Earth are summed up under that last name; they are called literally the Sons of Mind. But the name, in itself, does not convey much information, beyond the fact that they were endowed with mind; and a good deal of difficulty has arisen in the thought of our students, because to some of the Sons of Mind the loftiest terms are applied, and they are spoken of by names that imply the highest spiritual intelligence,

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while, on the other hand, the same name is applied to beings who are obviously inferior, who are obviously of very limited intelligence. You have to recognize the fact that the name of Mind-Sons means nothing more than it says, a son of mind, *i.e.* a being possessed of mind, possessed of intelligence; and just as "man" is a wide term, covering many grades of humanity, and indicating nothing as to the grade in evolution of the man, so is the term Mind-Son employed by H.P.B., following the usages of the ancient Hindu Scriptures, and it is a term of the widest signification, covering many, many grades on the ladder of intelligence.

The First Class of Mind-Sons

Let us, then, separate off the first three great classes, who are all far above our humanity, when They come to our globe: the fourth class are the Solar Fathers from the Moon. The first class are spoken of as the Sons of Night, as the Sons of the Dark Wisdom, as the Lords of the Dark Wisdom, and this word "dark," or "night," comes in over and over again in regard to them. If we speak quite accurately, this adjective should be used to distinguish them from the Fathers devoid of fire, who form the second class of the Mind-Sons, and are called the Lords of the Flame, or the Sons of Wisdom. And I shall use the adjective when the

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first class is in question, so as to avoid confusion. These are Non-gods, born of the Body of Brahma, which, thrown aside, became the Body of Night. If you look over the Hindu Scriptures, you will find beings named Non-gods (Asuras) playing a very active part in the early stories of the world, and the name covers a larger class than these with whom we are now concerned. It is worth while to delay upon it for a moment, for the influence of modern religious thought has cast a lurid light upon the name, and has made it almost equivalent to the Christian "Devil," a being who has no representative in Hinduism. The word (Asura) is derived from *asu*, breath or life, *asumat* meaning simply a living being; ¹ in the *Rigveda*, Varuna, Indra, Agni, are called Non-gods, the living ones, and it designates spiritual beings, and by no means those who were evil. It is true that later on, Non-gods and Gods are put in opposition to each other, for their functions in evolution were different; moreover the Gods were on the whole far more passive than the Non-gods, more moved by the sense of unity and of a common purpose, and hence yielding more ready obedience to the laws of the system, and promoting their smooth working, and keeping things in *statu quo*, while the Non-gods were turbulent and aggressive,

¹ Another, more common, derivation is from *Sura*=God, and the negative prefix *a*. (Ed.)

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independent and separative, prone to discontent and eager for change. The Gods embody Order, the Non-gods Progress, and hence they are constantly in opposition, though in reality both are equally necessary. You may remember that, in the churning of the ocean, the Non-gods were at one end of the Serpent and the Gods at the other, both employed in the churning, and there was a struggle for the nectar of immortality, which was denied to the Non-gods, eagerly as they desired to quaff it. Let us see why it was denied. The principle that is embodied in the Non-gods, their very essence, their dominating characteristic, is the I-making faculty, the will to be separate. This is the over-mastering force in them, their characteristic mark, and by this you may know them. They are ever the rebels, and where they are there is war. Egotism develops in struggle, in isolation, in rebellion, and calls all tumultuous forces into exercise, and thus establishes the I. The time comes when that I learns that its truest self-expression is in the divine will, is the I of the universe, and then the Non-god breaks the bonds of matter and knows himself to be one with the Supreme with whom he battled. Then he may drink the nectar of immortality, which is poured ever into the cup of unity alone, and may be drunk by those in whom separateness is not yet developed, or by those in whom it is transcended, but not by those in whom it

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is triumphant, who embody its very essence. Such beings, then, formed the first class of the Mind-Sons who came to our earth; they had developed extraordinary intelligence: reaching the human stage in the first planetary Chain, they had during incalculable æons of time been developing and growing in the subtler spheres, playing the part of the Fathers possessed of fire in the second Chain, of the Fathers devoid of fire in the third, and into ours they came as the Sons of the Dark Wisdom for the tremendous struggle of the fourth Chain, and the fourth Round, and the fourth Globe, the *ne plus ultra* of the separateness of matter and the triumph of Egotism. When the order goes forth from the Planetary Logos to the "Sons" to "create their Images," they begin their last struggle for separate independence, the struggle which, in its ending, will teach them the true nature of the "I." They will not create: "One-third refuses. Two obey. The curse is pronounced. They will be born in the Fourth, suffer and cause suffering."¹ These will be the "Lords of the Dark Face" in Atlantis, striving against the "Lords of the Dazzling Face"² and, in their terrible overthrow, learning the final lesson, and turning to seek unity through the foremost races of humanity. These Non-gods form the fifth

¹ Stanzas of Dzyan. SD^I I 91; SD^I I 242.

² SD^I II 427; SD^I III 424.

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of the great Creative Orders, that of the Crocodile, fitly named the most mysterious of all.

The Second Class of Mind-Sons

The second class of the Mind-Sons are those so familiar to Theosophists under the name of the Fathers devoid of fire ; they are the fruitage of the the second planetary Chain, born of Brahma's Body, of Light, or of the Day, radiant, splendid Beings, Fathers of the Gods, in the subtler spheres, and God-like in their nature, with the sense of unity stronger than the sense of separateness. They occupy various grades in evolution, some more advanced than others. They form a part of the sixth Creative Order. Their names are many in ancient story ; the occultist calls them the Sons of Wisdom—not of the Dark Wisdom, observe— the Lords of the Flame, the Sons of the Fire, the Fire Intelligencies, the " Heart of the Body " ; also he speaks of them as the Triangles—since the three aspects, Spirit-Soul-Mind, are all active in them—who on earth become the Pentagons ; for Mind becoming dual, and Soul reflecting itself in Desire, they become five-fold ; Spirit they cannot give to man, that is too high a task, but they send its force into etheric matter and so make the truly human life-breath, thus giving the " spiritual plasm," the life-side of the permanent atoms, that flows from " the sixfold

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Heavenly Man.”¹ Yet again he calls them the Lords of profound meditation, the Lords of Yoga. They are the Virgins, who cannot create the man of flesh, when Brahma desires to populate the earth, being too pure and subtle for the task. On the third Chain, they had brought forth the men of that Chain, but now matter was denser and they more subtle. After accomplishing their task on earth—the task we have to deal with this morning—they were reborn as the sons of Marichi, or some say of Pulastya, and become the Fathers of the Gods; their heavenly abode is the Viraja Plane, named after another of their many cognomens, the Vairajas. Many are the forms they have taken, and many their names in the Puranas; they are Ajitas, Satyas, Haris, Vaikunthas, Sadhyas, Adityas, Rajasas, etc.²

The Third Class of Mind-Sons

The third class of Mind-Sons consists of Beings who come to our earth from another planetary Chain. They are not, like the other two classes, the results of the evolution of our own Chains in the earlier phases, but come from outside, from the Chain wherein the planet Venus is Globe D. You may have noticed certain phrases in old stories which give a relation between our Earth and

¹ SD¹ I 224; SD⁴ I 271.

² SD¹ II 90; SD⁴ III 99.

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the planet Venus. It is said that the Earth is the adopted child of Venus. You may have read that Venus was the preceptor of the Non-gods, the Lemurians and Atlanteans, or you may have read again that Venus was incarnated as Ushanas on our Earth. What is the meaning of these puzzling phrases? They refer to this third class of Mind-Sons; Venus is earlier in evolution than our globe, she is older. She is in her seventh Round while we are only in our fourth, so that she is capable of acting as a parent to the Earth by virtue of the far higher evolution of her humanity; hence it is said that she adopted the Earth as her child, the Earth which was her younger brother.

SD' I 156, 165; SD' I 210, 219: "Both (Mercury and Venus) are far older than the Earth. You might add that Venus is in her last Round." SD' II 29; SD' III 42: "The Spirit of the Earth is subservient to the Lord of Venus."

That, translated into more intelligible language, means that she sent to the Earth some of her own sons, Men marvellous in knowledge and in power, Men of her seventh Round. She sent them to the younger Earth, in order that they might act there as the Instructors of mankind. Their duty was not to throw out the sparks of mind, but to take bodies on Earth, and become the Teachers and the Guides of the young humanity. They came to the Earth

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when the third Race was under the presiding power of Venus, the planet whence They came, a radiant splendid band, and made to Themselves outer coatings, drawing round themselves translucent material, through which shine Their starry subtle bodies. The First of Them, Their Chief, is known by many mystic names in the old writings. H.P.B. speaks of Him as the Root-Base of the occult Hierarchy : she speaks of Him as the spreading Banyan tree, because from Him, by His creation of the Sons of will and of yoga, the occult Hierarchy was formed which over-shadows the Earth, the Tree of Life under which we take shelter. She calls Him also the Great Initiator, because alone from Him the power of true Initiation descends. By these and other descriptive names He is indicated in His mysterious Being ; and sometimes He is called *the* Virgin, the One above all others. Round Him is a small, a very small, band of Beings from His own sphere, His own planet, who come to earth to labour with Him for the evolution of mankind. The humanity of this fourth Round had not evolved far enough to yield any sons for the great emprise ; all needed teaching ; none could teach. Hence the need for help from outside. They form what has been called the nursery of Adepts. It is the nucleus of the first great White Lodge upon earth, which— from that day, more than eighteen million years

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ago, until now, in this modern 20th Century--has never ceased to function, has never changed its character; it is the one supreme Lodge of the Guides and the Teachers of humanity, without which spiritual evolution were practically impossible, without which the earth would wander in the darkness, and for long ages could not find her way home to the Supreme. These, then, the Sons of Venus, are the third class of the Mind-Sons, the root of the great White Lodge.

SD' I 207; SD' I 255-6: "The Root-Base of the Hierarchy, the highest on Earth, and our Terrestrial Chain, has a name which can only be translated by several compound words into English 'the ever-living-human-Banyan.' This 'Wondrous Being' descended from a 'high region,' they say, in the early part of the Third Age, before the separation of the sexes in the Third Race" [*i.e.* more than 18,000,000 years ago; see *ante* p. 118]. It was at first a wondrous Being, called the 'Initiator,' and after him a group of semi-human Beings. 'Set apart' in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Intelligences, Wise Men and Sages from previous Evolutions—to form the nursery for future human adepts on this earth and during the present cycle. It "is the Tree from which, in subsequent ages, all the great *historically* known Sages and Hierophants have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science.

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It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown. He is *the* 'Initiator' called the 'GREAT SACRIFICE.' For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit at the fountain of primeval Wisdom of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their journey back to their *home*, are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA (great) GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is They who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars."

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The Fourth Class Mind-Sons

There remains still one more class of Mind-Sons: they are the Solar Fathers from the Moon, grouped into two large divisions according to their stage of evolution; they have been abiding in the lunar Nirvana between the lunar and terrene Chains, and have dwelt there still through the vast period occupied by the three and a half Rounds of the terrene Chain, which have passed. On this a Teacher remarks: "These 'failures' are too far progressed and spiritualized to be thrown back forcibly from the state of Spiritual Intelligencies into the vortex of a new primordial evolution through the lower kingdoms." The "successes" of the Moon were the Lunar Fathers, the Lords of the Twilight, the rest being, comparatively, "failures." Of these, the second division entered the humanity of Earth after the separation of the sexes in the third Race; the first division entered during the fourth Race, the Atlantean. They did, however, hover round the Earth from the early stages of its activity in this fourth Round, as though watching for the time when their tabernacles would be ready for their incoming.

We must now take up the coming of the Sons of Mind in definite order, seeing the condition of the third Race at their coming, and the various

¹ SD¹ I 188; SD¹ I 239.

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events that surrounded and followed immediately on that coming. A preparatory touch was given to the second Root Race, to quicken its evolution, and it was "endowed with the first primitive and weak spark" of intelligence; but we need not dwell on this, but may pass to the definite coming of the Sons of Mind.

We must return for a moment to the stanza already quoted: "At the fourth the Sons are told to create Their Images. One-third refuse. Two obey. The curse is pronounced. They will be born in the fourth, suffer and cause suffering." Now these sentences are good examples of the difficulty of unravelling the old writings. The word "fourth" occurs twice, and it is used in two entirely different senses. In the first phrase you must supply Round: at the fourth Round the Sons of Mind, were told to create their Images; one-third—the Non-gods, the rebels—refused, and two-thirds—the Fathers devoid of fire, and the children of Venus—obeyed; the curse was pronounced; they, the Non-gods, will be born in the fourth Race, suffer and cause suffering. That is a good example, as I said, of the difficulty of translating old books. Rounds, Aeons, Globes, Races—they are mixed up anyhow. The significant number is given, and the reader has to discover to what particular cycle of evolution the number applies. Once you have the key, the key of the cycles, then you can

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turn it in the lock, but until you have the key the sentence is more puzzling than illuminating : and that is what is called by the name of "blind." It does not mean that any thing untrue is stated, but it means that the truth is stated in a way which needs explanation to be understood by the uninitiated. The key is given when the man is ready. But as it was important to keep the knowledge in a convenient form, which could not be readily understood until men were ready--because of the harm that had come in the old days of Atlantis by giving knowledge to those who were morally unprepared-- the distinctive words that enable one to identify the time and place were removed from the commentaries that became public property. Thus, by the removal of these specific words, the whole thing became confused. You will find exactly the same thing in the Puranas. They are practically largely unintelligible until some of the keys are given ; and, as you know, it is the function of Theosophy to give those keys to men.

One-third have refused ; they are to be born in the fourth Race. They will come, and come in the Atlantean Race, and play there a mighty part. For the present they remain behind ; the doom of rebirth under worse conditions is upon them ; they would not descend at the right moment, they would not help in the human evolution. It is said that they came down and looked on the forms, " the vile forms

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of the first third " Race." Notice the Egotism coming out, the sense of separation, the pride, the contempt. They looked on these forms, the early third, and they despised them. " They rejected," " They spurned," are the phrases used. Egotism reigned supreme ; they would not descend ; hence the curse, and the curse which came in a terrible form, making their work more difficult when they came, making their struggle keener, harsher and more turbulent, teaching the needed lesson. So we can leave our Non-gods for the present, awaiting their time. Two-thirds obeyed. They are the Fathers devoid of fire, and the children of Venus. They are willing to take up their work, to perform their duty. The third Race is evolving. Recall what I said to you yesterday about the three stages of the third Race. First, the sexual form ; the second, hermaphrodite : the hermaphrodite is divided into two sexes, separation occurs. The divine men from Venus descend when the time is ripe for the second stage of the third Race, and by their influence the latent androgyny is quickened into definite hermaphroditism, and some very beautiful forms are produced. " It is through Venus that the ' double ones ' of the third descended from the first Sweat-born."² While the majority of the third and fourth sub-races slowly

¹ SD¹ II 181 ; SD⁴ III 168.

² SD¹ II 30 ; SD¹ III 43.

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evolved the human form through, to us, repulsive forms, animal-like, ape-like in type, a few, specially shaped for the indwelling of the sons of Venus, were "towering giants of godly strength and beauty."¹

Glance over the earth for a moment and see the differences of form. There is the wonderful Hermaphrodite, beautiful, strong and mighty, evolved under the immediate direction of the Lords of Venus for their own use, they being a perfected humanity, male-female, having passed beyond the separation of sexes; these contained no ex-lunar Monads, but were evolved as forms, the incoming tenants from Venus acting as the Monads of the forms. There are the slowly evolving third and fourth sub-races, passing through the hermaphrodite stage, and slowly separating off into male and female, as explained in the last lecture. They are tenanted by the four classes of ex-lunar Monads that have touched the human stage: the three of them that became human in the first, second and third Rounds show out different stages of development, and the forms over which they brood develop human characteristics at a rate proportioned to the stage reached by the brooding Monads. Far behind them come in the less evolved, occupying lower and lower forms, until you come to those who have only begun their human evolution in the fourth Round

¹ SD¹ II 172; SD⁴ III 179.

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itself ; the forms of these are naturally very crude, very animal-like, and they are called the " narrow-headed." These, neglected and despised by their more advanced brethren, became, as we shall see later, the source of a terrible degradation, and may serve as a lesson to the more developed classes—a lesson, alas! only too sadly needed still—of the Nemesis entailed on the whole, by the law of collective karma, when the higher neglects and despises the lower, and they in turn re-act upon the higher by the degradation into which they drag it.

The Lords of Venus

To the Earth, showing these varied conditions, come the Lords of Venus, and, immediately following them, the Lords of the Flame, the Fathers devoid of creative fire. A few of the Lords of Venus make for themselves bodies by will and yoga, as before mentioned, and a few enter the hermaphrodite forms. They have evolved from the egg-born. As the Fathers devoid of fire come, some of them take the embryonic forms within the eggs, evolve them and enter into them ; " Those who entered became Arhats."¹ Thus was established upon earth the first great occult Hierarchy, which has ever since continued its gracious work, with the various grades appearing in it.

¹ Stanzas. SD¹ II 161 ; SD⁴ III 168.

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SD^I II 228 ; SD^I III 231 : " The Archaic Commentaries explain that, of the Host of Intelligencies whose turn it was to incarnate as the *Epos* of the immortal but *on this plane, senseless* Monads, some 'obeyed' (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent divine purity, *created* by the Magical Power the semi-divine man, who became the seed on earth for future Adepts."

Then begins the labour of the gradual lifting of humanity, by imparting to " animal man " the spark of intellect, and thus evolving the sixth and seventh sub-races. This is the special work of the Fathers devoid of fire. The Lords of Venus do not take part in this. They are the highest grade of the Hierarchy of Sages, who train great Teachers for men, and from among whom in the rarest cases, One appears among men. We read of Them as settling at Shamballah, that mystic Holy City in the Central Gobi desert.

SD^I II 220 ; SD^I III 223 : " Tradition says, and the records of the *Great Book* (the Book of Dzryan) explain, that long before the days of Ad-am and his inquisitive wife He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. In it an island, which for its unparalleled beauty had no rival in the world, was

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inhabited by the last remnant of the race[s] which preceded ours. 'The last *remnant*' meant the 'Sons of Will and Yoga,' who with a few tribes survived the great cataclysm [of Lemuria]. These were the 'Sons of God.' It was they who imparted Nature's most weird secrets to men. The 'Island' exists to the present hour: now as an *oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi—whose sands 'no foot hath crossed in the memory of man.' The hierophants of all the Sacerdotal Colleges were aware of the existence of this island. There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions."

They come down there from the far North, where Their earlier home had been, from the Land of the Gods, and They build Shamballah and settle therein, where ever since They dwell unchanged. It is said that Shamballah is over the heart of the Earth, a mystic phrase, meaning that within it dwell They who are the Heart of humanity's life, for from Them and back to Them flow all the streams of spiritual life.

SD^I II 400; SD^I III 399: "Between the first and second (races) the Eternal Central (land) was divided by the Water of Life. It flows around and animates her (Mother Earth's) body. Its one end issues from her head: it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shambalah, which then (in the beginnings) was not yet born.

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As from the heart in man the life-blood goes forth to nourish every part of the body, and returns thither charged with impurities, to be cleansed and again sent forth, so from this spiritual Heart go forth the currents of spiritual life ; to that Heart the currents return loaded with impurity, when they have become polluted by their contact with the lower world ; there they are re-purified, and thence are again sent out. Thus is carried on the perpetual Sacrifice by which human evolution is sustained and quickened.

When the Lords of Venus-- the Dragons of Wisdom as They are often called-- came to our earth, they brought with them the seeds of various types of living things evolved on Venus, to improve and quicken the terrene evolution. You may remember that when the coming of Manu with other Sages is mentioned, it is said that He brought with Him in His ship--the Ark--many seeds of life. And these seeds were not only the seeds of life spiritual and life intellectual, but also of physical life as it existed on Venus. Wheat, for instance, does not belong to our earth, and much are the botanists puzzled as to its origin ; by crossing the wheat produced from the Venus seeds with earth-born grasses, the early Instructors evolved the various food-grains.

SD' II 364, 378 ; SD' III 363, 372 : " It is the Kabiri who are credited with having revealed, by

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producing corn or wheat, the great boon of agriculture." "Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other spheres . . . say the Commentaries. If it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader that *wheat has never been found in the wild state*: it is not a product of the earth. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin."

Bees and ants, with their extraordinary social systems and well-regulated activities, are natives of Venus, coming from a sphere where all evolution had progressed much further than our own, so that even in the realms of vegetable and animal life all stands on a higher level than we have yet reached.

These Dragons of Wisdom are "the primitive Adepts of the third Race, and later of the fourth and fifth Races,"¹ says H.P.B., and were the "Sons of the Fire," the immediate disciples of the "Fathers," the "Primordial Flame."² They gave the Buddhas, *i.e.* the supreme Buddha and the Bodhisattva for the Third Race, as well as many Arhats, a few of the Fathers devoid of fire also entering into this glorious company; from Them also the Beings who

¹ SD¹ I 210; SD⁴ III 214.

² SD¹ I 88; SD⁴ I 152-5.

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occupied similar stations in the fourth Race, and in the fifth Race twenty-four are found, these mostly being Fathers devoid of fire, and recognized among the Jains as the twenty-four Tirthankaras.¹

The divine Hermaphrodites of the middle third Race, the "holy Fathers," as They are called, created Sons by will and yoga for the incarnation of the highest Fathers devoid of fire, the "Ancestors—the *spiritual* forefathers—of all the subsequent and present Arhats or Mahatmas,"¹ that is, their Teachers; and we are told that, in the seventh Race, these Sons of will and yoga, with others like them, will produce mind-born sons.¹

These again are They who, watching over the evolution of the later third and the fourth Races, became wroth with the children of Atlantis, as we shall see later, when they became steeped in degradation, and brought about the great catastrophes which whelmed Atlantis beneath the waves of the ocean. They are ever spoken of as the divine Instructors, They who superintended the spiritual evolution of humanity, and guided the cosmic forces so as to subserve that evolution. The divine Kings - of the earliest dynasties—who guided humanity intellectually, teaching them sciences and arts and superintending their social evolution, were some of the highest Fathers devoid of fire. These were the

¹ SD¹ II 423, 173, 275; SD¹ III 421, 180, 277.

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Titan-Kaborim, to whom allusions are made in the records of very ancient peoples. Says H.P.B.: "They are truly 'the great beneficent and powerful Gods,' as Cassius Hermone calls Them. At Thebes, Core and Demeter, the Kabirim, had a sanctuary. and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter its holy precincts. . . They were also, in the beginning of times, the Rulers of mankind, when incarnated as Kings of the 'divine dynasties.' They gave the first impulse to civilization, and directed the mind, with which they had endued men, to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such They lived for ages in the memory of nations. To these Kabiri or Titans is ascribed the invention of letters . . . of laws and legislature, of architecture, as also of the various modes of magic, so-called, and of the medical use of plants." ¹ Occultists speak of these divine Beings also as the Manushis, who taught the sacred language, the Senzar, to the third and fourth Races.

SD¹ I 26; SD⁴ I 64: "There was a time when the Senzar, the secret sacerdotal language was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who

¹ SD¹ II 363; SD⁴ III 363.

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inherited it in their turn from the sages of the third Race, the Sons of *Manu* who learnt it direct from the *Gods* of the second and first Races."

The Humanity of the Third Race

Let us turn from the Rulers to the humanity They ruled. The highest grades of this humanity, the immediate pupils and ministers of the divine Kings, were Fathers devoid of fire of lower classes, some of whom gradually evolved into Arhats in the better types of body in the fourth and fifth sub-races. The second class of the Solar Fathers from the Moon came into incarnation in the sixth and seventh sub-races, leading the advance under these classes of humanity --until superseded by the first class, who came into the fourth Race. Below these came the four classes of ex-lunar Monads previously mentioned, thus presenting to our gaze an immense variety of human grades, from the semi-divine men, surrounding the divine Kings, down to the narrow-headed semi-animal types. In all the higher classes the third eye functioned actively, so that the astral worlds were as open to them as the physical ; its powers decreased in the lower classes, until in the narrow-headed vision was very dim. In the sixth and seventh sub-races, as we have seen, it gradually retreated inwards, to disappear altogether among the Atlanteans.

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We see in Lemuria, during the earlier part of the later third Race, the dawn of an exquisite civilization, in which the Elders guide the youngsters, who are still obedient, tractable, intuitive—the youngest of all following blindly and submissively in the wake of their seniors. The organization is due only to the Elders; hence its beauty. But it obviously cannot be permanent, for it is the beauty of infancy, carefully guarded and shielded, not the beauty of manhood, self-sustaining and self-directed. Guided by the divine Kings, the sixth sub-race built the first rock and lava cities in the region of Madagascar, and many such cities followed, whereof, here and there, vast fragments remain, rocks that no modern engineer could handle, ruins of huge temples—cyclopean ruins, they are called.

SD¹ II 317; SD⁴ III 317: "There were men on the submerged continents during the early geological periods; ay, men and civilized nations, and Palæolithic savages only; who, under the guidance of their divine Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization of the Lemurians did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from

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where Easter Island now stretches its narrow strip of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races: and an occultist shows therefore no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are 'very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanaco in Peru': and that they are in the CYCLOPEAN STYLE. The first large cities however appeared on that region of the continent which is now known as the island of Madagascar."

To the early Greeks and the early Egyptians they handed on the types of such building, and in the temples of Egypt, such as that of Karnac, we see traces of Lemurian building as practised by their later descendants of the fourth Race. So, again, in southern India traces of this massive style of building appear in some of the old temples. Judging by the ruins of Karnac, you may imagine the building of those who were mightier yet than they who raised those ponderous stones; or see the mighty pyramid of Egypt, and measure the knowledge and the skill that reared its stupendous strength: But those stones were not raised by mere bulk of muscles, nor by skilful apparatus, strong beyond modern making; they were raised by those who understood and could control the forces of terrestrial magnetism, so that the stone lost its weight,

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and floated, guided by the touch of a finger, to rest on its appointed bed. Some of the extraordinary rocking-stones still remain, that were poised by Lemurian fingers—or to use a name more familiar to you, by the fingers of Danavas (Giants). For the Danavas were the sixth and seventh sub-races of the Third Race. Those stones are one of the puzzles modern science has failed to solve, trying explanations of erosion by ice and water, that are manifestly inadequate. And what are they, the rocking-stones? Means by which messages might come from Those above to those below, in which the swayings of the stone spelt out the messages, as the swayings of the Morse telegraph needle spell out messages to-day.

I have just named the Danavas, and you will remember that in the ancient stories the Danavas were pure and pious in their early days, and gradually deteriorated in their later. Let us follow this downward process, and see how it came about.

The Decline and Destruction of Lemuria

We are still on the downward arc, though nearing its close. Matter is rapidly becoming denser, and the bodies grow more and more material; they are gigantic, strong, vigorous, and, with the separation of the sexes, the creative instinct that is inherent in all life takes on the surging vehement form of

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sexual passion, hitherto unknown. That creative instinct in the sexless had worked smoothly, calmly, in the production of new forms. But now, violent physical excitement and pleasure mingled with it, and sexual passion arose, first in the animals and then in man. The Fathers devoid of fire who had incarnated, and the Solar Fathers-- clad in bodies growing denser and more robust with every birth, conscious of their intellectual power and feeling themselves as Gods upon earth, sending down into their bodies strong currents of vitality that became transmuted in the densifying bodies into currents of sexual passion, hitherto unknown-- were oft-times attracted by women of the less evolved classes, and, mating with them, produced a progeny of lower type than themselves. The bright Sons of Light wedded the more earthly women: "the Sons of God saw the daughters of men that they were fair, and took them wives of all that they chose," says the old Hebrew tradition truly enough¹--and humanity descended deeper into matter. It was necessary to go down into the depths of matter in order to conquer it, and in that first Battlefield many were conquered. A separation arose between those who, in the fierce struggle, still clung to the laws of the divine Hierarchy, and those who, succumbing to the intoxicating delights of sense

¹ *Genesis* vi. 2.

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encased in gross matter, turned their backs on the Lords of Light. As they drew apart quarrels arose, wars broke out, between them. The purer gravitated slowly northwards; the coarser wandered far and wide, southwards, eastwards, westwards, made alliance with the grosser Elementals, and became worshippers of matter rather than of Spirit. They became the fathers of the Atlantean Race, the Race in which matter was to reach its densest state, and win its greatest triumphs. It is the first division between the followers of the light and the dark, the division which will become more marked and with more terrible results in Atlantis. The deified images of these Lemurian giants were worshipped as those of Gods and Heroes in the fourth and fifth Races, and many an ancient mythos records their great achievements, their colossal combats, their superb strength.

As the separation went on, gigantic and far-reaching convulsions began to rend Lemuria apart; earthquakes shook the land, and volcanoes burst out sending far and wide raging floods of fiery lava. The huge continent split up into great islands, each itself as large as a continent, and these in turn were rent by new convulsions, until at last, some 700,000 years before the beginning of the Tertiary age, Lemuria as such disappeared, devastated by fire, channelled by lava, in great explosions of steam

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generated as fire warred with water, and, amid roaring flames and surging billows, it sank, island after island, into the whirlpools of fire and sea.

On many districts which were not destroyed some remaining as part of Atlantis, others isolated—such as Australia—some of the third Race people long survived. The aboriginal Australians and Tasmanians, now well-nigh extinct, belong to the seventh Lemurian sub-race; the Malays and Papuans have descended from a cross between this sub-race and the Atlanteans; and the Hottentots form another remnant. The Dravidians of southern India are a mixture of the seventh sub-race with the second Atlantean sub-race. Where a really black race is found, such as the negro, Lemurian descent is strongly marked.

The Sin of the Mindless

One other fact remains to place on record, ere we close to-day's study, for it resulted from the refusal of the Non-gods to take their due place in evolution, and brought about a sore degradation, a descent instead of an ascent, of those who should have become truly men.

In this the occult record comes sharply into conflict with modern scientific teaching. Modern science posits a common animal ancestor for the anthropoid apes and man. Occultism asserts that

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the anthropoid apes are the late descendants of a mixture of the human and animal kingdoms that took place in the later third Race. You will remember that the lowest human class of the ex-lunar Monads—those who had touched the threshold of humanity at the close of the third Round, the “narrow-headed”—were not ready to receive the spark of mind; they had separated into sexes, but were ruled wholly by animal instincts. Some of these, in the seventh sub-race, mated with ape-like animals, not very far from themselves in form, but with Monads far less evolved than their own, still belonging to the animal kingdom, and from this union sprang a race half-human and half-animal; some of its descendants again inter-bred with some of the most degraded of the later Atlanteans, and the beings known as Satyrs in old Greek story, denizens of forests and lonely places, the terror of all more highly evolved men, bestial exceedingly—these were the progeny of that degrading alliance. From these, according to occultism, descend the anthropoid apes, and these alone, of all now in the animal kingdom, will reach humanity on our Chain.

SD¹ II 184-192; SD¹ III 190, 197: “The animal separated the first (into male and female). They (the animals) began to breed. The two-fold [hermaphrodite] man (then) separated also [into different sexes]. He (man) said: ‘Let us as they [the animals]; let us unite and make creatures.’ They did. . . .

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And those which had no spark (the 'narrow headed') took huge she-animals unto them. They begot upon them dumb races. Dumb they were (the 'narrow-headed') themselves. But their tongues untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked, red-hair-covered monsters, going on all fours. A dumb race, to keep the shame untold." Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period." "In the initial period of man's Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles (the egg-like, external shells, in which the future fully physical man gestated) were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more—he begot. But he also begot animals as well as men, in days of old. Therefore the Sages (or wise men), who speak of males who had no more will-begotten offspring, but begot various animals along with giants on females of other

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species—animals being as (or in a manner of) Sons putative to them ; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma). They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races."

SD¹ II 683 ; SD¹ IV 259 : "The bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the 'Mindless'—this time with full responsibility. The resultants of their crime were the apes now known as anthropoid."

SD¹ I 182 ; SD¹ I 234 : "After the middle point of the Fourth Race in the Fourth Round on our Globe—no more Monads [from the animal kingdom] can enter the human kingdom. The door is closed for this Cycle and the balance struck. The only exceptions are the 'dumb races,' whose Monads are already within the human stage, in virtue of the fact that these 'animals' are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These 'human presentments' are in truth only the distorted copies of the early humanity."

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In the sixth and seventh Races of this Round on our globe, they will attain to the astral human form, and in the fifth Round will enter definitely into the human kingdom. Such was the "sin of the mindless" and its results.

"Seeing which, the Non-gods who had not built men, wept, saying: 'the mindless have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen.' They did. . . . Then all men became endowed with Mind."

The earth was ready for the Atlantean evolution. The fourth Race was born.

¹ Stanzas. SD¹ II 191; SD⁴ III 197.

FOURTH LECTURE

The Human Races

BROTHERS:

The Birth of the Atlantean Continent

We have seen that the sexes became separate in man in the middle third Race, some 18,000,000 years ago; nevertheless, while the third eye was not entirely obstructed by dense matter, the Monad exercised some slight influence directly upon his vehicles; this influence lessened as the density of matter increased, and the developing lower mind more and more took possession, thrusting the Monad into the background, and compelling all influence to pass through itself. When the time arrived for the birth of the fourth Race, the most advanced section of humanity had reached this point, and hence it is said that the Atlantean was the "first truly human and terrestrial Race."¹

¹ SD¹ II 266; SD⁴ III 268.

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The Atlantean continent was slowly rising as the Lemurian was broken up by earthquakes and volcanic outbursts, the one emerging as the other sank. The most suitable types for the fourth Race—the most intellectually developed and the most robust and dense in body—were chosen out of the third Race by the Manu of the fourth, and were led away northwards to the Imperishable Sacred Land, to be isolated and evolved, and to settle on leaving that cradle of the races, on the northern parts of Asia, unaffected by the great Lemurian catastrophes. The first two sub-races of the Atlanteans overlap the sixth and seventh sub-races of the Lemurian during the later part of the Secondary Age, ante-dating the great Lemurian catastrophe, which took place 700,000 years before the close of that age. The most glorious period as regards spirituality of the fourth Race that under its divine dynasty—was in the Eocene Age, and the first great cataclysm which destroyed it, took place about the middle of the Miocene Age, some four million years ago. Another splendid civilization—the Toltec—grew up after this first cataclysm, and was destroyed in the catastrophe of 850,000 years ago.¹ Others, but none so splendid, followed. These

¹ Great obscurity surrounds these dates: H. P. B. places the first catastrophe in the mid-Miocene and says that "the main Atlantis perished" "several million years ago." The catastrophe of 850,000 years ago, in the later Pliocene, she

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we shall glance at presently. The last remnant of Atlantis, the island called Poseidonis by Plato, was submerged eleven thousand years ago, 9564 B.C.

calls that of Ruta and Daitya, apparently because the land, which later formed the islands thus named, was then broken off from America, and she places the first segregation of the Aryan Race at about 200,000 years before this, *i.e.*, roughly one million years ago. This age of the fifth Race is stated more than once (SD¹ II 10; SD¹ III 23) and this coincides with other authorities, and may be regarded, provisionally, as settled. But it conflicts utterly with an isolated statement, (SD¹ II 714; SD¹ IV 283) which puts the million years *before the Miocene catastrophe*, entirely contradicting the other statements, which are consistent with each other, and have been generally accepted.* One serious discrepancy remains between the *Secret Doctrine* and the *Story of Atlantis*. The cataclysm of 850,000 years ago is the second, according to the *Secret Doctrine*, the first according to the *Story of Atlantis*. The third (or second) catastrophe, of 200,000 years ago, is ignored by the *Secret Doctrine*, and is indeed spoken of in the *Story of Atlantis* as "relatively unimportant."† Nor does the *Secret Doctrine* concern itself with the catastrophe of 80,000 years ago. The fact is that the "convulsions and the breaking asunder of the ocean floors" went on for ages more or less violently, and one or another convulsion may be selected for notice. I have, myself, no faculty for fixing ancient dates, and have in this outline followed those of the *Secret Doctrine*.

* The "isolated statement" is of course due to an inaccurate or imperfect expression of her thought as frequently happens with H. P. B. The explicit reference to *Esoteric Buddhism* leaves no doubt about it, nor H. P. B.'s statement immediately following: "If the Quaternary period is allowed 1,500,000 years, then only does our Fifth Race belong to it." Therefore, instead of the final time-clause, "when the Fifth (our Aryan race) had one million years of independent existence," start a new sentence and read: "The Fifth (our Aryan race) has one million years of independent existence." So also the Master K. H. in a letter to A. P. Sinnett, on which the statement in *Esoteric Buddhism* is based: "Yes; the fifth race—ours—began in Asia a million years ago." (ML 150) (Ed.)

† [These statements are not quite correct. "The great mid-Miocene Cataclysm" (SD¹ II 710; SD¹ IV 280) is

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The huge continent we call Atlantis, the continent of the fourth Race, named Kusha in the occult records, embraced northern Asia--untouched, as said, from Lemurian times--stretching far to the north of the great sea, now the Gobi Desert, it extended eastwards, in a solid block of land, including China and Japan, and passed beyond them across the present northern Pacific Ocean--till it almost touched the western coast of North America; southwards it covered India and Ceylon, Burma, and the Malay peninsula, and westwards included Persia, Arabia, and Syria, the Red Sea and Abyssinia, occupying the basin of the Mediterranean, covering southern Italy and Spain, and, projecting from Scotland and Ireland, then above the waters, into what is now sea, it stretched westwards, covering the present Atlantic Ocean and a large part of North and South America. The catastrophe which rent it, in the mid-Miocene, about

nowhere stated to have been the first. On the contrary, minor cataclysms had preceded it. "In the Eocene age--even in its, 'very first part'--the great cycle of the fourth Race men, the Atlanteans, had already reached its highest point, and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking--a process that occupied it down to 11,446 years ago (counted from 1882), when its last island, that, translating its vernacular name, we may call with propriety *Poseidonis*, went down with a crash" (ML 151). Neither is the cataclysm of 850,000 years ago specifically mentioned as the "second." Lastly, the so-called "third" catastrophe of about 200,000 years ago is not entirely ignored in *The Secret Doctrine*. See the next note. (Ed.)

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four million years ago, into seven islands, of varying size brought to the surface Norway and Sweden, much of southern Europe, Egypt, nearly all Africa, and much of North America, while sinking northern Asia, and breaking Atlantis off from the Imperishable Sacred Land. The lands later called *Ruta* and *Daitya*, the present bed of the Atlantic, were rent away from America, but a great belt of land still connected them, a belt submerged in the catastrophe of 850,000 years ago, in the later Pliocene, leaving the two lands as separate islands. These again perished some 200,000 years ago, leaving Poseidonis in the midst of the Atlantic.

SD¹ II 10, 314, 433 ; SD¹ III 23, 314, 431 : "About 850,000 [years have elapsed] since the submersion of the last large peninsula [or island ?] of the great Atlantis." "The destruction of the famous island of *Ruta* and the smaller one *Daitya*, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main continent of Atlantis during the Miocene period. Geologists cannot place the Miocene only so short a way back as 850,000 years ; it is several million years ago that the main Atlantis perished." "The last of the populations of the 'giant Atlanteans' perished some 850,000 years ago (the *Ruta* and *Daitya* Island-Continents) toward the close of the Miocene [read : Pliocene] Age."

SD¹ I 550 ; SD¹ II 376 : "1,000,000 years are allowed for our present [Aryan] Root-Race (the fifth), and about 850,000 years since the submersion of the last large island ([originally] part of the [Atlantean])

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Continent), the Ruta of the Fourth Race while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts.¹ [Ruta and Daitya therefore did not perish at one stroke, but Ruta was destroyed first, and Daitya followed it half a million years later, but even then not completely. Its last remnant, Plato's Poseidonis, went down only 9,625 years ago (1943). Ed.]

It must be remembered with regard to the dates of catastrophes, and the relative distribution of sea and land, that these vary according to the catastrophes selected for chronology, and the point between widely separated periods at which a map is made. The available information is fragmentary, and is not always easily pieced together; hence the above outlines as existing at given dates must be taken provisionally.

The Birth of the Atlantean Race

The Lemurians selected as the parents of the Atlantean stock, and led by their Manu to the Imperishable Sacred Land, separated off into groups, occupying the seven zones, or promontories, of the land. "Thus, two by two, on the seven zones," says the *Book of Dzyan*, "the third Race gave birth to the fourth,"² about eight million years ago³ towards

¹ Stanzas. SD¹ II 227; SD¹ III 230.

² [In the appended paper on "Occult Chronology" I have calculated 8 instead of 9 million years, all tentatively, of course. Ed.]

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the later part of the Secondary Age. They were born under the Moon and Saturn and much of the black magic developed among them, especially in the Toltec sub-race, was wrought by a skilled use of the "dark rays" of the moon, the emanations from the dark part of the moon. To Saturn was partly due the immense development of the concrete mind which marked the same sub-race, and much of the Egyptian lore was gained under his influence. They were called also the "children of Him with the Lotus-hands," the flower of the Lotus being a symbol of generation, an allusion to the fact that the fourth Race was produced by a union of the sexes. The marked density reached now by the human body brought about the clear recognition of impacts from solids, to which the subtler forms of earlier times had offered little resistance.

The Rmoahal

Into the first sub-race of the Fourth Race, the Rmoahal, fair in colour, came the Non-gods; and the first class of Solar Fathers, ex-lunar Monads, also came crowding in. They moved southward after long ages, when the Atlantean type was definitely established, and under the rule of their divine Kings, the Fathers devoid of fire, gradually established a powerful civilization. They drove before them

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the Lemurians, still dwelling in Africa and in the adjoining lands which had risen from the Atlantic, building strong cities, and becoming a settled people. The third eye was still used, but the two ordinary physical eyes had developed and were replacing it; the astral world was not yet shut out from the general vision, and much susceptibility to astral impressions remained, and much tractability as regarded the divine Rulers, looked up to, practically worshipped by, those They guided and trained. The Non-gods were not yet masters enough of their bodies to be able to turn their attention to the mastery of others, and the young civilization went quietly on.

The Tlavatli

The second sub-race, the Tlavatli, yellow in colour, grew up on the land now beneath the Atlantic, still ruled and guided from above, by the divine Kings. The Non-gods steadily came to the front of human evolution, as the ages went on, but were still obedient to the Lords of Light, ruling large districts and labouring for the improvement of agriculture and architecture, both of which made great progress under their brilliant leadership. There is nothing else in Atlantean civilization so peacefully great as this early period, under the divine Kings.

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The Toltec

Meanwhile, under the western sky, were beginning to grow the seeds of a more intellectual but more densely physical sub-race, called the Toltec, destined to carry the fourth Race civilization to its highest material point, and also to experience its most tremendous fall. The most powerful of the Non-gods and the best of the Solar Fathers took birth in this, and settled on lands which did not come within the sweep of the mighty convulsion that rent Atlantis into the seven great islands. This convulsion destroyed the greater part of the first and second sub-races, leaving only remnants; the first drifted northwards, dwindled in stature, and declined into barbarism. The second gravitated southwards and eastwards, intermarried with the Lemurians still left in the district into which they wandered, and gave rise to the Dravidian peoples.

Thus was cleared the theatre for the great Toltec sub-race, a race handsome and well cut in feature, gigantic still, some twenty-seven feet in height, but well-modelled in figure, red to red-brown in colour. Their bodies and those of the fourth and fifth sub-races were denser in material than any before or since, of a hardness sufficient to bend a bar of the iron of the present day, were it launched against them, or to break a bar of our steel, were they

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heavily struck by it; one of our knives would not cut their flesh, any more than it would cut a piece of present-day rock. Needless to add that the minerals of their day were so much harder than our own, that their relative hardness to these human bodies was much as that of our minerals to our bodies now. Another peculiarity was the extraordinary recuperative power they possessed; they recovered from the most ghastly and extensive wounds, received in battle or accident, the flesh joining and healing with the most astonishing rapidity; nor did they at all suffer from nervous shock, consequent on serious laceration, nor suffer very keenly from physical torture, even that inflicted by deliberate human cruelty. The nervous organization was strong but not fine, nor was it delicately balanced in its internal co-ordinations; hence it could stand, without injury, shocks which would prostrate a man of the fifth Race, and could endure strains and convulsions that would leave him a nervous wreck. Flesh like rock, nerves like wires of steel, would best describe the bodies of these sub-races. The developing sense of taste answered only to very powerful stimulants, and could not distinguish any delicate flavours; putrid meat, strongly smelling fish, garlic and all herbs of very pungent flavour, the sharpest and most fiery solids and liquids, were, to them, the only delicious foods. All

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else was tasteless and vapid. As they possessed no sense of smell, they could dwell undisturbed amid the most appalling stench, and although the higher classes were most scrupulously clean in their persons and dwellings, the neighbourhood of malodorous filth—provided it did not offend the eye—troubled them not at all. Traces of these physical peculiarities still remain in many of their descendants. The North American Indians recover from wounds which would kill the fifth Race man, whether from injury to tissue or from nervous shock; he can bear, unblenching, tortures under which the fifth Race man would incontinently faint away. The Burmans will bury fish and meat, and find them, in their putrid condition, a toothsome delicacy. And all can live amid smells that would turn the fifth Race man sick. The third eye, which, as we have seen, had retreated inwards and had been becoming more and more obscured with the increasing density of matter, disappeared altogether as a physical organ during the Toltec sub-race, but remained functionally active for long ages in the succeeding sub-races. Even after its complete disappearance as a physical organ, much susceptibility to astral impulses remained, and superphysical impressionability was general. In the days of Toltec degradation, processes of black magic were resorted to by the upper classes, in order to deprive of this faculty those whom they oppressed

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and enslaved. They not only ceased to train it, as was done in the earlier days, but sought actively to stunt and even to destroy it. Despite all, however, it still survives, to some extent, in many fourth Race nations and tribes.

Language

Language was at this time agglutinative, both among the Toltecs and among the fourth and fifth sub-races—the Turanian and Semitic—and this was the most ancient form of the language of the Giant-Demons, so-called as typical of the Turanian giants, to whom the name of Giant Demons was specially given. As time went on, language became inflectional, and this passed on to the fifth Race.

SD¹ II 198; SD⁴ III 208: "The Commentaries explain that the First Race—the ethereal or astral Sons of Yoga, also called "Self-born"—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these, instead of "hatching out" (may the reader pardon the rather ridiculous expression

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when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the Creative Gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two sub-Races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors, and their own already awakened minds. Let the reader also bear in mind that, as each of the seven Races is divided into four Ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such races. Speech then developed, according to occult teaching, in the following order:

I. Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-Race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties.

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This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death, so the primitive speech of the most civilized Atlantean races—that language, which is referred to as the “Language of the Titans” in old works—decayed and almost died out. While the “cream” of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

III. Inflectional speech—the root of the Sanskrit, very erroneously called “the elder sister” of the Greek, instead of its mother—was the first language (now the mystery tongue [Senzar] of the Initiates) of the Fifth Race. At any rate, the “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian [as Aryan] with ample reservations. The Semites, especially the Arabs, are later Aryans.”

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Stature, as said above, was gigantic—giants, Titans, are names often met with—but it gradually diminished, sub-race after sub-race. The Easter Island statues run to about twenty-seven feet in height, and represent fourth Race men in the middle period; the Bamian statues, five in number, are said, by H.P.E., to be the handiwork of fourth Race Initiates, and to represent the gradually diminishing height of the five Races; the first is 178 feet in height, representing the first Race; the second, that of the Sweat-born, is 120 feet high; the third, that of the third Race, 60 feet; the fourth and fifth are smaller, the last being a little over the height of a tall man of the fifth Race. The statues have been modelled over in plaster, and made to represent the Lord Buddha, but the rock-cut figures antedate His coming by ages.

SD¹ II 339; SD¹ III 339: "The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent [the] Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, like some other minor figures and rock-cut ornamentations. But the five

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statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the Races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the Sweat-born ; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first *physical* Race, born of father and mother, the last descendants of which are represented in the statues found on Easter Isle ; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter."

Divine Kings

Into this third sub-race, the Toltec, came some of the greatest Non-gods, Intelligences of highly developed power and knowledge, and they found, in the splendid highest type of Toltec bodies, fit vehicles for their further evolution, and vehicles, moreover, that took on swiftly a still higher development, under the stimulating pressure from within. Behind

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them gathered the Non-gods, who had already previously incarnated in the first and second sub-races, and also the Solar Fathers, who had therein experienced their first terrene incarnations. Such were the higher classes of the early Toltecs, and below them a vast mass of less developed, but pliable and receptive peoples, ready to be led and guided. To these came the divine Kings, to aid them in the building of a great civilization, and the Dragons of Wisdom watched this new development of the human race, so promising in the vigour of its splendid and eager youth. Hence this sub-race, named the Daityas in the Puranas, is said to have been taught by Venus, the divine Kings from the Fathers devoid of fire ruling it under the instruction and protection of the Dragons of Wisdom from Venus. Hence, too, is Venus spoken of as the preceptor of the Non-gods.

Civilization

Under these favouring conditions of divine Instructors and Rulers and apt pupils, the Toltec civilization grew and developed. In it appeared Asuramaya, greatest of astronomers, who began the astronomical records ever since guarded by the White Lodge, he who constructed the Zodiac, handing it down to the Atlanteans of Ruta, from whom it passed to the Egyptians after the lapse of ages. Among them,

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from time to time, appeared the mysterious Narada, Son of will and yoga, he who had learned the secret of appearing upon earth during incalculable ages, by stepping from one body to another, arbiter of the destiny of nations, guider of the whirling wheels of change, the sparks whereof are wars and natural convulsions. Study of the energies of nature was carried further by these quick pupils of the Sages than man has since been able to carry it. They yoked to their service the subtle energies that have the ether for their medium; they learned to plough the air in airships as steamers plough the waves of oceans, and these air-ships were used in the great wars which marked the later ages of Toltec supremacy. Many a reference to these may be found in the ancient stories, telling of combats waged in air between contending hosts. In those later days also they used their knowledge of chemistry to construct weapons dealing out a wide-spreading destruction; a war-ship, high in air over the heads of the combatants, would suddenly pour down a rain of heavy poisonous vapour, that would stupefy or slay thousands of hapless warriors; or they would hurl down huge bombs that, on striking the ground, exploded, scattering in all directions hundreds of thousands of fiery balls or fiery arrows, spreading the ground with the mutilated corpses of the slain.

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In earlier days, their scientific studies were turned in more beneficent directions: to the improvement of agriculture, the breeding of improved types of animals, the production of grain-stuffs, the cultivation of fruit-trees, the enriching of the soil, the use of light of various colours for the stimulation of the growth of animals and plants, and for the eradication of germinal diseases.

Nor must be forgotten the wide use of alchemy, the parent of chemistry, in the production of the metals now called "precious," but then esteemed merely for their beauty as decorative agents. Gold was freely used on houses and temples, and gilded pillars were seen in the houses of the wealthy, the palaces of rulers, the temples of religion. Many beautiful alloys were also made for decorative purposes, contributing their metallic glint to the splendour of the cities.

Architecture was the art that rose highest under the Toltecs, and some of their great cities were models of strength and beauty. Supreme among them all was the famous "City of the Golden Gates," built on a hill which was crowned by the gorgeous Golden Temple, at once a temple and a palace, for its pillared galleries and richly adorned courts were the home of the divine Kings, who raised the Toltec Empire to its splendid height. Painting and gilding were largely used on the outside

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of the houses, and statuary, bas-reliefs and mouldings of all kinds were freely employed as decorations.¹

The social polity established by the divine Kings was based on the general idea that knowledge and power must bear burden and responsibility, and that weakness gave a claim for protection, not a reason for oppression. Education was universal, but of many kinds, suited to the life which lay before the student. In the days of the zenith of the Toltec civilization, every capital of a province had its central college, with a department for each art, science, and branch of literature, and with affiliated colleges through the whole province, by means of which was spread the knowledge of all discoveries that tended to improvement in the application of science to production. Progress in science was promoted by the rule that removed men from the active duties of executive work when they had passed the zenith of their physical powers and relegated them to the study and the laboratory, if not needed for the direction of great industrial enterprises, the discharge of judicial functions, the guiding of the State. The less developed classes were trained in agricultural, manufacturing, and all kinds of manual labour, and their welfare and comfort, with the

¹ Many details on all these points will be found in the interesting *Story of Atlantis*, by W. Scott-Elliot. [Also in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater. (A.A.)]

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provision of abundant food and clothing, were regarded as among the first duties of government. A Governor whose people were discontented, unruly, ill-provided, was removed from his post, as being either incapable or neglectful, and for any serious troubles he was punished by fine or imprisonment.

Many traces of these methods and views are still to be found in the fragments of very ancient literature, embedded in the books of nations with an antique past. They appear in some of the Chinese books, and some of the fragments unearthed from comparatively modern, though now dead, civilizations, shew the paternal and minute care exercised by Rulers over their people. The beautiful, though effete, civilization of Peru, destroyed by Pizarro and his Spaniards, shews some faint traces of the elder world, whence it was derived.

The Toltec sway spread from its centre in Atlantis proper—the land now beneath the Atlantic—westwards over the land now embraced in North and South America; eastwards also it extended itself over northern Africa and Egypt, bringing under its rule many nations springing from the mixture of the second sub-race with the Lemurians, and of the younger fourth and fifth sub-races, growing up in their respective centres.

When the Toltec Empire had been raised to its highest point, the divine dynasty came to an end,

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for the wisdom of the great Hierarchy saw that the time had come when humanity should try to walk for a while alone, gaining knowledge by its experiments and strength from its falls. A long line of Adept Kings followed, disciples of the great Lords, but now the Egotism of the incarnated Non-gods nourished by power and rule, began to assume dangerous dimensions as their strength and dominance increased, and as the strong hand of the divine Kings was removed, the reins of empire fell into a weaker grasp. The Stanzas tell the story in brief bold outline: "Then the third and fourth became tall with pride. 'We are the Kings; we are the Gods.' They took wives fair to look upon, wives from the mindless, the narrow-headed. They bred monsters, male and female, also female demons, with little minds. They built temples for the human body. Male and female they worshipped. Then the third eye acted no longer. They built huge cities, of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images, in their size and likeness, and worshipped them. They built great images, nine yards high, the size of their bodies. Inner fires had destroyed the land of their fathers. Water threatened the fourth."¹

¹ Stanzas. SD¹ II 271-331; SD¹ III 273-331.

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Let us fill in the outline. First I would suggest, with all deference, that "the third and fourth" does not mean, as stated in the foot-note, the third and fourth Races, but the third and fourth sub-races of the fourth Race.¹ It is distinctly said in the first shloka of Stanza X: "the third Race gave birth to the fourth," and then mention is made of the first four sub-races, thus produced. To bring in at this stage the third Race, of which the degraded remnants were scattered through the fourth Race Kingdoms, seems incongruous, and the story is thrown out of gear. Whereas, if we read "third and fourth" as applying to the sub-races, the whole story is then congruous and sequential. At this stage of the third sub-race, the Toltec, the fourth sub-race, the Turanian, had risen into power in the eastern lands, though still tributary to the white Emperor of the City of the Golden Gates, and, in the later struggle, it allied itself with the southern rebels; these were the "third and fourth" that grew "tall with pride." The fifth sub-race was also

¹ H.P.B.'s explanation is however also tenable. By "the third and fourth" is meant the bulk of the population of the earth at that remote time, consisting of "Lemuro-Atlanteans," a specific term often used by H.P.B. (cf. SD¹ II 272; SD⁴ III 274). In the same way we might speak of the humanity in our own days as consisting mainly of Atlanto-Aryans. Even the old continents H. P. B. regards in this sense as one whole, calling it "Lemuria-Atlantis" (SD¹ II 371; SD⁴ III 370). Again: "Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol" (SD¹ II 762; SD⁴ IV 331; see also SD¹ II 333; SD⁴ III 333). (Ed.)

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differentiated, and was fighting its turbulent way to power in the north ; we need not, however, concern ourselves with it at the moment.

The White Emperor

Against the rule of the White Emperor, the incarnated Non-gods gradually rebelled ; at first secretly, disregarding the orders from the capital, spreading the idea that the far-off Sovereign was less useful to the people than the nearer Viceroys, themselves, assuming greater and greater state, and encroaching in every direction on the imperial authority. To increase their own greatness in the eyes of the people, they dazzled them with exhibitions of magical power, using their great resources of superphysical knowledge to aggrandize themselves, and to surround themselves with mystery, breeding awe in the minds of the ignorant. In order more fully to detach the hearts of the people from the White Emperor, they gradually introduced changes in religious worship, and substituted luxurious feasts, dazzling spectacles, and sensuous pageantry for the stately and somewhat severe ritual instituted by the divine Kings. The early temples were of massive grandeur, splendid with gold and rich with jewels, but all was chaste, simple and grandiose. A dazzling Sun of gold was the central object, image and symbol of the celestial Sun, and

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that, in turn, but the symbol, the radiant garment, of the Lord of Light and Love, the Ruler of the solar system, in which He veiled His Presence of light ineffable. The worship was in sonorous chants and stately mazes of rhythmic dance, with flower-garlands and rolling clouds of fragrant incense, splendid and gorgeous indeed, but yet of chaste simplicity and stateliness. In connection with the Golden Temple in the capital city was the White Hall, or Cave, of Initiation, wherein the disciples of the Dragons of Wisdom received the holy chrism, wherein shone the Star of Initiation over the head of the Hierophant, wherein from time to time appeared the radiant forms of the Sons of the Fire. This it was which gave to the Temple its supreme sanctity, and made it the focus of spiritual power. To it turned the hearts of the people; round it ever shone the halo of their devotion; it was the visible symbol of the protecting care of the Dragons of Wisdom.

The Black Emperor

Well did the ambitious Non-gods know that so long as the Golden Temple and the White Hall remained the cynosure of all eyes, the acknowledged heart of the Toltec Empire, the hearts of the people would still turn thither. Hence they determined to create a new capital, and to set up a rival Emperor

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—his name is recorded as Thevetat—building within his palace a new temple and a new hall of initiation.

SD' II 221; SD' III 225: "The lost Atlantis *did* exist most assuredly. It was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down. Plato's description of the god-inhabited continent was not altogether a fable. We have to add [to it] that the class of hierophants was divided into two distinct categories: [it is so divided to this day] those who were instructed by the 'Sons of God,' of the island and who were initiated in the divine doctrine of pure revelation; and others who being of another race (born *sexually* but of *divine* parents), were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In other words, they were the Lemuro-Atlanteans, the first who had a dynasty of Spirit-Kings; of actual living Gods who had assumed bodies to rule over them, and who in their turn instructed them in arts and sciences. Only, as they were of form, or material Spirits, these Intelligences were not always good. Their King, *Thevetat*, was one of the latter, and it is under the evil influence of this King-Demon that the Atlantis-Race became a nation of wicked *magicians*. In consequence of this, war was declared. The conflict came to an end by the submersion of Atlantis . . . From the intermarrying of the progeny of the Hierophants of the island [Shamballah] and the descendants of the Atlantean Noah sprang up a mixed race of righteous and wicked.

To give to this new centre the sanction of the super-physical, they called to their aid the powerful

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Elementals of the lower astral world, to appear in their midst at high festivals, and receive, clad in dazzling guise, the offerings and adoration of the people: after a while, to bind these dread beings more closely to their service, they began to offer to them sacrifices of slain animals, and on great festivals even of slain men; then, in connection with these, began licentious practices, cruelty and lust having natural affinities, until orgies of the vilest kinds filled the nights, which followed days spent in spectacular combats and bloody sacrifices.

The next downward step was taken when the chiefs of the Non-gods proclaimed themselves as objects of divine worship; "We are the Kings; we are the Gods," and, carving huge figures of themselves, they set these up in these temples as objects of worship, and the creative power of man, reflection of the divine, was substituted for that spiritual energy of which it was the physical correspondence; thus phallicism arose, surrounded by all its attendant abominations.

The great super-physical powers of the Non-gods, now become Magicians of the darkest and most terrible type, imposed a reign of terror over the portion of the earth they swayed. The blackest practices of magic were resorted to, to terrorize and to crush. Aided by the half-animal women of the narrow-headed of the third Race, and by magical

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processes of unspeakable loathsomeness, they produced powerful monsters, with the strength of the brute and the cunning of the savage, and ensouled these gruesome forms with the worst types of elementals. These became their guards and their messengers, the terrible symbols of their power, and the Lords of the Dark Face rose to the height of power, embodied selfishness, veritable Kings of Darkness.

The Birth of the Fifth Race

Thus were all the forces of matter rallied round a single centre, while on the other side the White Emperor strengthened his forces to resist. In the higher spheres, preparations for the future were going on. Among the Sons of Light, several reached the supreme illumination, becoming Buddhas, a vast reserve of spiritual strength, ready for the uplifting of the world, after its plunge into matter. Two hundred thousand years had still to run their course before the great struggle, when the Dragons of Wisdom bade one of their number, Vaivasvata, choose out of the turbulent fifth sub-race, the Semitic, the seeds of the fifth Root Race, and lead them to the Imperishable Sacred Land, the cradle, as before said, of every Root Race. One million years have rolled away since the seeds of the fifth Race were thus separated out from the fourth. To

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that impregnable fortress were led successive emigrations of the Elect Race, to be guarded in safety through the coming tumults, far away from the scenes of strife. In that peaceful sunny land we may see Vaivasvata, presiding over His disciples and the infant, nay, embryonic Race. There is the future Zarathushtra, the future Hermes, the future Orpheus, the future Gautama, the future Maitreya, with many another, watching over the growing seed. But we must turn away from that peaceful scene to the turmoil of the struggling fourth.

The Great War

The armies of the Lords of the Dark Face now began to advance northwards, and a long series of combats opened between these and the armies of the White Emperor. Now the dark, and now the white forces conquered, but the tide of victory set, none the less, northwards; for the cycle was against the triumph of Spirit, it was the time for the triumph of Matter. From every side flocked hosts to the banners of the Dark Lords, for they appealed to the passions of the animal side of man; fierce hatred arose against the clean-living followers of the Good Law, the hatred ever felt by the luxurious for the "pale ascetic," the hatred of the unclean for those whose purity is a silent rebuke to themselves. Slowly, with ebb and flow, the tide

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rolled onwards; fierce combats, vast slaughters, took place, but surely the dark forces won their way. At last the White Emperor was driven from his capital, and the City of the Golden Gates, where divine Kings had ruled, sweetened by the feet of the Holy Ones, became the prey of the Lords of the Dark Face, and the Dark Emperor, the famous Hiranyaksha, was enthroned on the seat whence the Good Law had been proclaimed. The Cave of Initiation was found to be a heap of ruins, the great entrance pillars rent in twain, and the roof shivered into fragments; but in the Golden Temple, where a divine Priesthood had ministered, the blood of guiltless animals flowed in polluting streams, and the great statues of the dark magicians frowned where the Disk of the Sun had shone.

The Doom of Atlantis

At last the cup of evil was full. Some 50,000 years had passed since the pollution of the Golden Temple; sorcery had spread in all directions, and the lowest stage of materiality had been reached. It was time that the earth should be relieved from the weight of cruelty, lust and oppression under which she was sinking.

The Dragons of Wisdom saw that the time was come, and that the forces of nature must be turned against "the dark brood of sorcerers." From

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Shamballah the word went forth, the signal for the overwhelming of the land, polluted beyond cleansing, and for the saving of any who would obey the summons to leave the doomed land. The Commentary tells the story: " And the ' great King of the Dazzling Face,' the Chief of all the yellow-faced, was sad, seeing the sins of the black-faced. He sent his air-vehicles to all his brother-chiefs, with pious men within, saying: ' Prepare. Arise, ye men of the Good Law, and cross the land while dry. The Lords of the Storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires are preparing their magic fire-weapons. But the Lords of the Dark Eye are stronger than they, and they are the slaves of the mighty ones. They are versed in weapons. Come and use yours. Let every Lord of the Dazzling Face cause the air-vehicle of every Lord of the Dark Face to come into his hands, lest any should, by its means, escape from the waters, avoid the rod of the Four, and save his wicked one. May every Yellow Face send sleep from himself to every Black Face. May even they avoid pain and suffering. May every man true to the Solar Gods bind every man under the Lunar Gods, lest he should suffer, or escape his destiny.

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And may every Yellow Face offer of his life-water to the speaking animal of a Black Face, lest he awaken his master. The hour has struck, the black night is ready . . . Let their destiny be accomplished. We are the servants of the great Four. May the Kings of Light return ' . . . Stars showered on the lands of the Black Faces, but they slept. The speaking beasts kept quiet. The nether Lords waited for orders, but they came not, for their masters slept. The waters arose, and covered the valleys from one end of the earth to the other. High lands remained, the bottom of the earth remained dry. There dwelt those who escaped; the men of the Yellow Faces and of the straight eye. When the Lords of the Dark Faces awoke and bethought themselves of their air-vehicles in order to escape from the rising water, they found them gone." ¹

Such is a fragment of the story as told in the Commentary. The "speaking animals" are the monsters before mentioned, and the "life-water" is blood; the "men of the Good Law" escaped from the impending disaster, and then the storm broke. Furious blasts of air lifted the ocean billows into mountain-heights; underground convulsions hurled vast tidal waves on the rocking lands; deluges of rain swamped the valleys, and turned the rivers into cataracts; hills, riven by the earth-quakes, were

¹ Commentary. SD¹ II 427; SD¹ III 424.

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flung high in air, and fell in avalanches of fragments on the vales beneath; the earth itself seemed to shiver under the impacts of whirling waters and rushing rivers: the deafening roar of waters mingled with the cries of drowning men, the howls of drowning animals, and the glory of Atlantis sank beneath the waters, leaving memories of a deluge that crept into the literature of nations, giving rise to many a legend and song in later years.

Thus was the earth relieved of her burden, and the Black Art received a blow from which it has never recovered. And the Non-gods themselves received a lesson which wrought their redemption, and sent them onwards in evolution on a sure ascent.

The Fourth to Seventh Sub-races

The fourth sub-race, the Turanian, need not delay us; they were pre-eminently the Giant-Demons, giants of a brutal and ferocious type, and their conflicts with the young fifth Race find much place in Indian story. From the fifth sub-race, the Semitic, as we have seen, came the seeds of the fifth Race; they were a turbulent, fighting, people, and a branch of one of their families, selected by Vaivasvata Manu as the seed of the fifth Race, and rejected again because of its lack of plasticity, is the far-off ancestor of the Hebrew people.

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The sixth sub-race, the Akkadian, was born after the catastrophe that destroyed two-thirds of the Toltec race—one third going north and later blending with the evolving fifth Race. The Pelasgians came from these, with some admixture of seventh sub-race blood. The Etruscans and Carthaginians derived from the same root, whence also the Scythians.

The seventh sub-race, the Mongolian, developed from the Turanian, the fourth sub-race, stock, and from this have descended the inland Chinese—not those of the coasts—the Malays, Tibetans, Hungarians, Finns and Esquimaux; some of their off-shoots mixed with the Toltecs in North America, and thus the Red Indians have in them some Mongolian blood. The Japanese are one of their latest off-shoots. Many of this sub-race travelled westwards, settling down in Asia Minor, Greece, and adjoining countries; there, improved by intermixture of fifth Race blood, from the second sub-race of the fifth, they gave rise to the *old* Greeks and the Phœnicians.

After the disappearance of Poseidonis, the deterioration of the scattered Atlantean tribes was rapid, though the Atlanteans in the east of Asia held their own. The Polynesians, Samoans and Tongas are surviving relics. Some of the tribes even sank so low as to intermarry with the hybrid creatures that

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sprang from the sin of the mindless. Others intermarried with the degraded remnants of the seventh Lemurian sub-race, and the Veddahs of Ceylon are the descendants from such unions, as are the hairy men of Borneo, the Andaman Islanders, Bushmen, and some Australian aborigines. The majority of the inhabitants of the earth are still fourth Race people, but the only ones that seem to have a future are the Japanese, and perhaps the Chinese.

The Fifth Race

Let us go northward now, northward to the Sacred Land, and see our Manu, the holy Vaivasvata, evolving, with infinite patience, His chosen Race. For ages upon ages He labours there, He and His band of co-workers, shaping the nucleus of the future humanity, repressing the undesirable, stimulating the desirable, encouraging, warning, persuading, rebuking. There the fifth sense is added to the other four, and man is shaped as we know him now. Thither He guides for re-birth the great Non-gods, to turn their powers to nobler ends. Thither He calls the brightest intelligences, the purest characters, to take re-birth in the forms He is evolving. And there they dwell under the Pole-Star, far away from the tumults of earth, slowly shaping into a new and finer type.

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Meanwhile the surface of the globe is undergoing manifold changes of land and sea. The new continent Krauncha, the Europe, Asia, Africa, America, Australia, of our own age, is not yet born : with many throes one portion after another is upheaved, and others are submerged, until the great convulsion of 200,000 years ago left Poseidonis alone in mid-Atlantic, and the outlines of the great continents much as they are to-day. This fifth "continent"—meaning by this word all the land surface prepared for a Root Race—will, in the course of ages, perish by earthquakes and by volcanic fires, much as Lemuria perished in the elder days. For fire and water destroy the world in turns, and our world will perish by fire, as did Lemuria.

Under Mercury was the fifth Race evolved, for the development of the mind was its chief work, and the planet of knowledge shed its beneficent rays upon its birth-hour. Hence, in pauranic story, is Mercury said to be the son of the Moon, as the Lord of the fourth Race, the progenitor, and Mercury of the fifth Race, the progeny.

When the Manu had established the type of His Race, He led them southward to Central Asia, and there another age-long halt was made, and the home of the Race, whence its several streams should issue, was established.

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The Great Emigrations

Then came the first great emigration, perhaps some 850,000 years ago; the first sub-race—often specifically called the Aryan, though the name applies to the whole fifth Race—was led southwards, across the mighty belt of the Himalayas, and settled in northern India, in Aryavarta. At its head were the “seven Rishis,”—the names vary in different lists—who had long been guiding their evolution. With these were three others, making up “ten Rishis,” Vashishtha, Bhrgu and Narada. These led the sub-race into India, already built into the four-fold order by the Manu, the Fathers possessed of fire—as we saw, in studying physical evolution—having lent their aid in the shaping of the type of subtle body for each caste. We have not time to trace the long history of this great sub-race; moreover it is, more or less, known to all of you. Under its divine Kings, it warred against the peoples occupying the lands into which it came, Titans left from the third Race, Atlanteans and Giant-Demons of the fourth. Who does not know the story of Ramachandra, warring against the Giant-Demons under their mighty King, Ravana, and establishing His kingdom from the Himalayas to the southern sea? It must suffice us to recall that these Aryans received the Zodiac directly from the Sons of will and yoga, who came among them as Teachers—we are

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told of "The Serpents who re-descended, who made peace with the fifth, who taught and instructed it";¹ that they had brought with them from Central Asia the Senzar language, the "secret sacerdotal tongue," the true "language of the Gods," from which Sanskrit was derived, still the "mystery tongue" of Initiates; that among them arose the twenty-four Buddhas, still revered among the Jains as the twenty-four Tirthamkaras.

The second sub-race of the fifth Race, the Aryo-Semitic, migrated westwards from Central Asia, peopling Afghanistan, passing along the Oxus, and crossing the Euphrates into Arabia and Syria; these aryanized many of the Turanian and Akkadian tribes, dwelling along this route, and the great Empires of Assyria and Babylonia arose as the result of their impulse. The Phœnicians and the later Egyptians, and the *old* Greeks, arose from their intermixture with the seventh Atlantean sub-race, as has been already mentioned. "The last seven dynasties referred to in the Egyptian and Chaldean records," says H. P. B., belonged to the fifth Race.² Some off-shoots of this Race travelled eastwards, and mingling with the Mongolian sub-race along the coasts of China, gave rise to the Chinese of the coasts, and also to the

¹ Stanzas. SD¹ II 351; SD⁴ III 350.

² SD¹ II 429; SD⁴ III 426.

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family which now sits on the Dragon Throne of China.

The third sub-race, the Iranian, led by Zarathustra, went forth northwards and eastwards, following in the track of the second, but settling down for the most part in Afghanistan and Persia. the great Prophet dwelling in this latter country, Some wandered as far as Arabia and thence into Egypt, intermarrying there with the Egyptian Atlanteans.

Both these sub-races found the fourth Race people they settled among worshippers of the Sun, the priests bearing the name of Magas. These Magas claimed to have come from Shaka-Island or the White Island, and the claim was true enough, as regards their remote origin, for all true teaching was derived from the Dwellers in that Holy Land, whether the name be used for the Imperishable Sacred Land, or, by substitution, for the Holy City, Shamballah, in the Gobi Desert. Taught by the Instructors of the second sub-race, these Empires followed Sabœanism, the worship of the Beings who rule the celestial bodies, the "Star-Angels," and the Chaldean worship rose to a splendid height of wisdom and purity, the Magi of Chaldea being astronomers and astrologers, versed profoundly in the science of the celestial bodies, and guiding the State by advice based on a study of the stars.

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SD¹ II 322; SD¹ III 322-3: "The White Island was (a) the Sveta-Island of Theogony, and (b) the Shaka-Island, or Atlantis (its earliest portions) in its beginnings." "The Magas are the Magi of Chaldea, and their caste and worship were born on the earlier Atlantis, in Shaka-Island, the Sinless. The Magas are the fore-fathers of the fire-worshipping Parsis."

The third sub-race, under its Instructors, headed by the first Zarathushtra—whose name descended to Teacher after Teacher, to the number of fourteen—was forbidden the worship of the Star-Angels, in consequence of the abuses which had arisen in connection with it, and was given Fire as the sole permissible symbol of Deity. The wise men of Persia, often also called Magi, were followers more of chemistry than of astronomy, partly in consequence of its value in agriculture, to which the Iranian sub-race was specially devoted. This led to a great development among them of alchemy, and many traces may be found in Egypt of their influence in this direction.

The fourth sub-race, the Keltic, led by Orpheus migrated westwards, beyond the track of its fore-runners, first peopling Greece with the *later* Greeks, and then spreading over Italy, northwards over France, still more northwards into the old Atlantean lands of Ireland and Scotland, and peopling also the younger land of England. It is interesting to

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notice how the familiar symbology of the Dragon and the Serpent, as names for high Initiates, appears among all these closely related peoples. The Hierophants of Babylon and of Egypt, the Druids, the Phoenicians, are all sons of the Dragon, or Serpents. The symbol came down from Atlantis, even from Lemuria, and has ever been preserved, down to the fifth Race; and in Mexico, and scattered over America, it recurs, one of the universal symbols, belonging to the early Teachers of humanity.

The fifth sub-race, the Teutonic, also migrating westwards, occupied all Central Europe, and is now spreading over the world; it has occupied the greater part of North America, driving before it the old Atlantean stock; it has seized Australia and New Zealand, the remnants of still more ancient Lemuria, and the poor relics of that dying Race are vanishing before it. High is it rearing its proud head over the countries of the globe, destined to build a world-wide Empire, and to sway the destinies of civilization.

Yet it too shall pass away, as the ages roll on their course, and Krauncha shall follow Plaksha, Shalmali and Kusha. Then shall Shaka rise to be the continent of the sixth Root Race, emerging where North America now is, most of that land having been previously broken up by earthquakes and subterranean fires. Shaka shall also pass away,

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whelmed under floods, as was Kusha, and Pushkara, the seventh continent, shall emerge and flourish, its centre about where South America is now to be found. And then will come the end of our globe, the close of its long and eventful history, and it will sink peacefully to sleep, after its long day of waking. For worlds pass away, and Round succeeds Round, and Chain follows Chain, but the eternal Spirit, who now clothes himself in human bodies, he, he alone, remains, and he endureth for ever.

PEACE TO ALL BEINGS

GLOSSARY OF ENGLISH-SANSKRIT TECHNICAL TERMS

Aeon	= Kalpa
Asceticism	= Tapas
Atlantean	= Daitya
Basis, vehicle	= Upadhi
Be-ness	= Sat
Casteless	= Shudra
Causal Body	= Karana Sharira
Colour	= Varna
Crocodile	= Makara
Delusion	= Maya
Desire	= Kama
Devoid of fire	= Agnishvatta
Disciple	= Lanoo
Divine Dance	= Rasalila
Divine Teacher	= Gurudeva
Earth	= Bhumi
Egotism	= Ahankara
Element	= Tattva
Ether	= Akasha
Fathers	= Pitris
Female Demon	= Khadoo, Dakini
Field	= Kshetra
Fiery Whirlwind	= Fohat
Form	= Rupa
Formless	= Arupa
Funeral rites	= Shraddhas
Giant-demon, Titan	= Rakshasa

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God=Sura, Deva
Golden Age=Satya Yuga
(The) Great=Mahat
Great plane=Mahaloka
Heaven=Svarga
Hyperborean Continent=Plaksha
Ignorance=Avidya
Intelligencies=Dhyanis
Life=Jiva
Lifebreath=Prana
Living self=Jivatma
Lord God=Ishvara
(He with the) Lotus Hands=Padmapani
(Creative) Magical Power=Kriyashakti
Manes=Pretas
Mars=Lohitanga
Mental body=Sukshma sharira
Merchant and Artisan caste=Vaishya
Mercury=Buddha
Mind, Intellect=Manas
Mind-sons=Manasa putra
Mother of the Gods=Devamatri
Mother-space=Aditi
Mundane egg=Brahmanda
Non-god=Asura
Phantom=Bhuta
Possessed of fire=Barhishad
Rose-apple=Jambu
Sage=Rishi
Seed=Shishta
Self, spirit=Atma
Selfborn=Svayambhuva
Scriptures=Shastras

Glossary

Serpent = Shesha
Seven Sages = Sapta Rishis
Shadow = Chhaya
Soul = Buddhi
Spirits = Lhas
Spiritual Intelligencies = Dhyan Chohans
Sun = Martanda
Supreme self = Paramatman
Teacher = Guru
Third race = Danavas
Thread-soul = Suta atma
Trinity = Trimurti
Vehicle = Vahan
Warrior caste = Kshatriya
White Island = Shveta dvipa
Yard = Yati
Youth = Kumara

